HUZOOR
MUFTI-E-AZAM
HIND
A STEADFAST & MIRACULOUS PERSONALITY
Khauf-e-Khuda
Ishq-e-Rasool
Hub-e-Ahle Bait
Hub-e-Sahaba
A NOORI PUBLICATION

HUZOOR MUFTI-E-AZAM HIND

A STEADFAST & MIRACULOUS PERSONALITY

TRANSLATED THROUGH THE BLESSINGS OF
GHAUS-UL-WAQT HUZOOR MUFTI-E-AZAM HIND
(Radi Allahu anhu)

BY A HUMBLE SERVANT OF **ALLAH**
Muhammad Afthab Cassim Razvi Noori

Published by
Imam Mustafa Raza Research Centre
Overport – Durban – South Africa

TRANSLATOR'S NOTE

All Praise is due to Almighty Allah, Who sent a Divine Light in the garb of man as Guidance to Mankind. Immeasurable Blessings and Salutations upon the Light of Allah, Hazrat Muhammad Mustafa (Sall Allaho Alaihi Wa Sallam), whose light has brightened dead hearts and granted hope to the desperate. Peace and Blessings upon his radiant family and beaming companions, whose love draws us closer to his magnificent light. Blessings upon the Awliyah Allah, who are beacons of light, that guide us on the path of enlightenment and upon the Ulama-e-Haq Ahle Sunnat Wa Jamaat, who are lanterns, shining brightly, pointing us in the direction of the Allah's pious servants, Salutations upon them and all those who will be with them until the last day.

For the past few years, I have intended to either compile or translate a book which focused on the karaamats of Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhu). I had already compiled a brief booklet as an introduction to this great personality but I never got down to doing what I intended, until my sight fell upon a book in the compiled by Mufti Aabid Hussain Razvi Noori of India. I was very impressed with this book and thus decided to put together information that I had already gathered in two other simple books on Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and combine it with some of the information found in this Urdu treatise. Alhumdulillah, before you is a translation and compilation, called: ***Huzoor Mufti-e-Azam Hind, A Miraculous and Steadfast Personality"*** which gives a brief introduction to the great saint and then presents numerous incidents relating to his miracles and steadfastness in the Shariah. The book also has the statements of numerous Awliyah and Ulama regarding the excellence of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). For the benefit of those who enjoy reciting Naat-e-Rasool (Sall Allaho Alaihi Wa Sallam) and who can not read the Urdu language, I have also added a few Naats with the transliteration from Ghausul Waqt's world renowned Naat Collection ***"Samaan-e-Bakhshish".*** I am sure that every one of you will enjoying reading

this book and I am sure that the readers will take great pleasure in learning from such blessed incidents from the life of the Ghaus of the Era, Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

I pray that Almighty Allah accepts my humble efforts in His Most Exalted Court and allows this translation to be the means of my salvation in the hereafter.

I must thank all those that have made it possible for this book to be published and those who have assisted in any other way in making this publication a success.

Special thanks to ***Haji Mohammed Amod*** for co-ordinating this publication; to ***Brother Riaz ul Haq*** for proof reading; to ***Brother Abdur Rasheed*** and our young brothers, ***Mohammed Faeez Sayed and Sohail Sayed,*** who have assisted us during the publishing and printing of numerous books, by volunteering their valuable time to serve the Deen of Allah. Also special thanks to my wife ***Fathima Cassim*** for reading through the document and making valuable suggestions. I must thank my parents Haji Cassim Goolam Rasool and Hajiani Khadija Goolam Rasool for their duas and support in everything I do. May Allah grant them good health and long life. Aameen

I sincerely make dua that Almighty Allah keeps us all firm on the path of Ahle Sunnat Wa Jamaat, through the blessing of the Holy Prophet (Sall Allaho Alaihi Wa Sallam).

Khuda Aisi Quwat De Mere Qalam Me
Ke, Budmazhabo Ko Sud'haara Karoo Me

*Sag-e-**Mufti-e-Azam***
Muhammad Afthab Cassim Razvi Noori
14th Zilhajj 1428 - 4th January 2007

Chapter 1

A Brief Explanation of Wilaayat & Huzoor Mufti-e-Azam Hind

(Radi Allahu anhu)

Wilaayat and Huzoor Mufti-e-Azam (radi Allahu anhu)

According to the dictionary, **“Wilaayat”** means, to become close; to be of assistance; to love; to make friends and to be one with power and ability.

Now, if we look at a Wali in the context of the meaning of Wilaayat as mentioned in a dictionary, then it would mean that a **“Wali”** is one who is close to Allah and one who is a Friend of Allah and who loves him dearly or it could mean that a Wali is that person who has the special help and support from Allah and whom Allah has made his beloved friend and has blessed him with being a powerful person with great ability.

As per the terminology of Shariah and as explained by Hazrat Allama Taftazaani (alaihir rahma):

“A Wali is that person who is the Aarif of the Being and Qualities of Allah to the best of his ability and he is one who is steadfast and continuously striving in his obedience to Almighty Allah. He abstains from major sins and he gladly also stays away from minor sins. He even abstains from being too engrossed in those things which are allowed for him and which cause one to be engrossed in its pleasures.” (An Nabraas Footnotes of Sharah Aqaaid page 295)

No matter which ever angle of the life of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) one looks at, one will find the explanation of Wilaayat befitting his personality.

Now, let us examine each one of the qualities of Wilaayat mentioned by Allama Taftazaani (alaihir rahma) and see how well it befits the personality of Huzoor Mufti-e-Azam (radi Allahu anhu)

(1) The first sign (of Wilaayat) being explained is: ***A Wali is that person who is the Aarif of the Being and Qualities of Allah to the best of his ability"***

If we look at his life in this aspect, then one will find that all those who have written about his life or who have explained his personality have said that there is no doubt that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was an "Aarif Kaamil" and one who had in-depth understanding of the splendours and secrets of Shariat and Tariqat.

The editor of the monthly Hijaz Magazine Maulana Yasin Akhtar Misbahi says as follows about Huzoor Mufti-e-Azam Hind (radi Allahu anhu):

He is such an Aarif and Kaamil, pious believer whose true sight penetrates and reaches at first glimpse the secrets and magnificence of Shariat and Tariqat, and(he is) that personality to whom hundreds of thousands of disciples (mureeds) have pledged the allegiance, and on whose hearts, his authority and command has been engraved. Another example of such a personality in the Muslim World can not be seen today."

The proof that he was drowned in the love of Allah and that he was a true Aarif was the fact that he was always in the Zikr of Allah, chanting **"Allah" "Allah"** from the depths of his heart. He was so deeply engrossed in the wazifa called Sultaanul Azkaar that every part of his body would split into pieces, each making zikr of Allah individually.

His heart was so engrossed in the Zikr of Almighty Allah that if one sat silently next to him, the Zikr and sound of Allah; Allah could be heard from his heart. When he wrote anything, it was as per the command of Almighty Allah and His Rasool (Sall Allaho Alaihi Wa Sallam) and when he said anything, it was in accordance with the command of Almighty Allah and His Beloved Rasool (Sall Allaho Alaihi Wa Sallam). When he walked, he walked in accordance with the command of Allah and His Rasool (Sall Allaho Alaihi Wa Sallam).

He had engrossed himself to such an extent in the Zikr of Allah that towards the latter parts of his worldly life, there was no doubt that he had reached the levels of Istighraaq (Fana Fil'laah and Baaqi Bil'laah).

Even though Huzoor Mufti-e-Azam (radi Allahu anhu), had reached such levels of spiritual excellence, he never thought that he was exempt in any way from the commands of the Shariat.

The testimony to this statement is the eye witness account of one of his Khalifas, Maulana Mubeenul Huda Noori:

"Although Hazrat was in the state of istighraaq, he never missed any of his Namaaz. There were certain people (with not much understanding of Istighraaq) who thought that Hazrat had loss of memory, because even after reading his Namaaz, Hazrat would ask if he had already read his Namaaz or not. When two or three persons would say that he had already performed his Namaaz, then only would he feel content.

In other words, after reading his Namaaz, he would some times want to repeat it twice or thrice and then people

around him would mention to Hazrat that he had already read his Namaaz. Hazrat would then become comfortable. But, it was never seen that the time of Namaaz had expired and Hazrat had not performed his Namaaz and never did at any time anyone remind him that he had not read his Namaaz." (Ref: Istiqaamat – Mufti Azam Edition – page 270)

After reading the above mentioned testimony, it can be said that Huzoor Mufti-e-Azam (radi Allahu anhu) had reached a very elevated spiritual level which is known as "Ghaflatus Saaliheen" For the true servants of Allah, this such an elevated level of spiritualism, that on reaching this level, they have no memory of even the existence of the world (in other words materialistic things).

They remain deeply engrossed in the love of Almighty Allah, going deeper and deeper into this sea of love. During this deeply spiritual condition, they sometimes are in the condition of **"Sukr"** (deeply spiritual condition) and they journey from the state of **"Qaal"** (normal discourse) into the state of **"Haal"** (spiritual condition)

Even though these pious servants of Allah reach such levels of spiritual excellence, these personalities never think of themselves as being exempt from the commands of the Shariat, but actually, as soon as the time for fulfilling any obligations of Shariat comes, they immediately come out of this deep spiritual state and fulfill their obligations as per the Shariat.

The Great Muhadith of his era, Hazrat Sufyaan Thauri went into such a deep spiritual condition for a very long time and would sometimes be heard loudly chanting the name of Allah whilst in this condition. Mention of this condition of Sufyaan

Thauri (radi Allahu anhu) was made to Hazrat Junaid-e-Baghdadi (radi Allahu anhu). On hearing about his condition, Hazrat Junaid-e-Baghdadi (radi Allahu anhu) asked, **"What is the condition of his Namaaz?"** Those present replied that when the time of Namaaz comes, he regains his normal conscious state (and prays his Namaaz). Hazrat Junaid-e-Baghdadi (radi Allahu anhu) replied, **"Then his spiritual condition is true."**

Whilst explaining this condition of Ghaflatus Saaliheen of Huzoor Mufti-e-Azam Hind (radi Allahu anhu), Marhoom Maulana Sayyiduz Zamaan Hamdawi writes: "Whilst discussing the narrators of Hadith, those who record the Hadith have mentioned, 'During the latter of their lives, the condition of Ghaflatus Saaliheen could be found in them.' In other words, they entered into the exalted levels of devoutness and piety. This condition of being uninterested (in worldly things) is a sign from amongst the signs of Wilaayat and is a sign of piety.

This condition was one into which the exalted and blessed personality (Huzoor Mufti-e-Azam Hind) had entered into during the latter of his life, and this is the reason why it was found that he would often be in the condition of Istighraaq, which the ordinary public (out of ignorance) think that it is lack of memory due to becoming senile, whereas this so-called forgetfulness was not really forgetfulness, but in reality it was because he had reached such a level and was in such deep remembrance of Almighty Allah and His Beloved Rasool (Sall Allaho Alaihi Wa Sallam) that it had caused all that which had nothing to do with this condition of excellence to be erased from his thoughts and the bright rays of ***Ghaflatus Saaliheen*** was shining brightly in him."

Translators Note: Subhaan Allah! Ghausul Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had reached such a

level of excellence and was so deeply engrossed in the love of Allah and His Beloved Rasool (Sall Allaho Alaihi Wa Sallam) that this remembrance was so powerful in his heart and mind that it did not allow the thought of anything else to exist in his heart and mind. It erased the thoughts of this mundane world and of all that which dealt with this world, for Huzoor Mufti-e-Azam's heart and mind was the spiritual chamber of the love of Allah and His Rasool (Sall Allaho Alaihi Wa Sallam)

After studying the life and issues related to the life of Taajedaar-e-Ahle Sunnat Mufti-e-Azam Naa'ib-e-Ghaus-e-Azam Shabih-e-Mujaddid-e-Azam Shah Mustafa Raza Khan Barelvi (radi Allahu anhu) it can be derived that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is from that high level of the Awliyah-e-Kaamileen who are known as the **"Nujaba"** as it has been mentioned regarding the condition of the Nujaba, that the spiritual condition of Haal is always over them. Towards the latter stages of his life, Huzoor Mufti-e-Azam (radi Allahu anhu) was consistently in this condition.

Allama Yusuf Nibhaani (radi Allahu anhu) whilst discussing the status and position of the Nujaba in his world renowned book Jaame Karamaat-e-Awliyah, says as follows:

"There are never more or less than eight in every era. It is through their condition only that the signs of acceptance are evident, although it is not necessary in these signs that they should have control of the condition as well. Actually this condition shrouds them and only those personalities truly understand this condition of theirs, who are of a higher spiritual level than they are. Those who have not reached such a high level are not able to understand this condition that they enter into."

Confirmation what has been already written is clear from the following statement of Moulvi Shah Muhammad Raza Laukahawi:

"Sometimes when people would come to Huzoor Mufti-e-Azam Hind (radi Allahu anhu) for Fatawa (Decrees), then they would find him in a deeply spiritual state for a lengthy period. It was however never seen that any person was turned away or had to leave without an answer to his query. After some time would pass, he would enter a normal state and then answer all the queries that were presented."

(2) The second sign of (Wilaayat) being explained is: ***He is one who is steadfast and continuously striving in his obedience to Almighty Allah and His Beloved Rasool (Sall Allaho Alaihi Wa Sallam).***

This sign of Wilaayat is such and important and essential quality that some of the pious predecessors have used just this to explain the meaning of who a Wali is. It is for this reason that Imam Qushairi (radi Allahu anhu) in his world renowned Risaala Qushairiyah states the following when explaining who is a Wali:

"A Wali is that person who is constantly striving to be obedient (to Allah) or (A Wali) is that person that Almighty Allah has taken it upon Himself to protect and to guarantee his well-being."

Now, Huzoor Mufti-e-Azam (radi Allahu anhu) is no doubt the possessor of the second sign and quality of Wilaayat as well and he spent his entire life remaining steadfast and firm. He never allowed the slightest interference in his Ibaadat and in his duties to Almighty Allah, be it whilst at home or whilst on a

journey. His entire life was spent obeying the commands of Allah and His Beloved Rasool (Sall Allaho Alaihi Wa Sallam). He was especially steadfast when it came to his Salaah. He would rather let his bus or train be missed, but he would never allow his Salaah to become Qazaa (expired).

Once, he had to travel by mail train from Nagpur to Akola. The train stopped for a short while at a certain juncture. He immediately took his Musalla (prayer mat) and his Lota (utensil for water) and disembarked from the train to perform his Salaah. Many of those who were on the train mentioned to him that it was a mail train and that it would not wait for him to finish his Salaah and unnecessarily the train will go away without him, but Huzoor Mufti-e-Azam Hind (radi Allahu anhu) placed his full trust in Almighty Allah and got off the train.

He made wudhu (Ablution) and the commenced with his Namaaz with a few others, thus Namaaz was being now read in Jama'at. Marhoom Raaz Ilahabadi explains the rest of what transpired that day in the following words:

"Just as we had made the intention (Niyyah) for Maghrib Salaah, the train had left. Hazrats belongings and the belongings of all those with Hazrat was left on the train. As the train left, there was a person on the train who began to mock and he said 'Mias train has gone, Mias train has gone'. Little did that unfortunate person know who it was that he was talking about? Namaaz was performed with Jama'at and Sunnats were also read and then we also read our Nafils. When we finished, the platform was deserted except for a few people who were talking amongst themselves.

They were saying, 'Look now, Maulana Saheb left the train for Namaaz and now they have lost the train and

their belongings as well.' Hazrat heard their discussion, but paid no heed. Looking at him, it seemed that he had not bother about what had happened. His was very comfortable and sitting peacefully, whereas others that were with Hazrat were also a bit concerned about their belongings. This was the scenario in front of me, when suddenly the railway guard could be seen running towards us with a lantern in his hand. A huge crowd of people were also running with him coming towards us. The guard panting and puffing came to Hazrat and said, 'Huzoor! The train has stopped'. Hazrat replied, 'Has the train just stopped or has its engine failed?' The guard very humbly said, 'Huzoor! The engine is not running. Please forgive us. We have made a grave error and were disrespectful to leave without you. It's just that it is a mail train and we could not wait too long. Please understand our feeble situation.'

Hazrat said, 'In the coach that I was seated there is a Muslim who is a Muslim just by name. He said that the train will not wait for Namaaz to take place.' The station master then ordered another engine to be brought to pull the coaches. Hazrat said that there was no need. He said, 'Let the train come in reverse and the engine will run'. They did as Hazrat commanded and the engine began to run. The train was delayed for a short while and all those on the train heard of this miraculous incident. They were all astounded by what had happened and at the same time learnt a valuable lesson. Even those two modern Muslims who were in the coach saw the truth and were inspired. The moment they saw Hazrat entering the train, both of them apologized and Hazrat immediately accepted their apologies. On witnessing this incident, the truth of Islam dawned upon a sikh who was present their

and he accepted Islam at the hands of Huzoor Mufti-e-Azam Hind (radi Allahu anhu).”

It seems to be for this reason that some of the Scholars of Tariqat have said the following when explaining the meaning of Wali:

“A Wali is that person, that on seeing him, one starts to remember Allah”

There is no doubt that when a person saw Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and the way he spoke and behaved, the person seeing him would immediately start to remember Allah and his heart would be turned in the direction of attaining closeness to Allah.

(3) The third sign of (Wilaayat) being explained is: “***He abstains from sinning”*** This too has a special importance in the life of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). There is no single incident in his life that has ever shown that at any time he committed any sin. He kept himself completely safe from committing any sins. He never allowed his garb of piety and knowledge to be stained in the blotches of any sin.

He was such a firm mountain of steadfastness that he never allowed himself to slip even one bit out of the boundaries of Shariat. To take photographs is haraam. This is a common transgression that almost everyone is involved in.

Until his last moments, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) regarded this as Haraam. When the Indian government made it compulsory for every individual to have a photograph in his or her passport, Huzoor Mufti-e-Azam (radi Allahu anhu) refused to take a photo even for this reason. He said that he

was not prepared to do a haraam act so as to do one good and pure action.

Even though he had a burning desire in his heart for Hajj and Ziyaarat at that time, but he refused to go with a photo in his passport. Finally, the Indian and Saudi governments both agreed for him and his blessed wife to leave India and enter Arabia without a photo in his passport.

Translator's Note: This was also a great example of the steadfastness of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and his true obedience in the Court of Almighty Allah and the Beloved Rasool (Sall Allaho Alaihi Wa Sallam).

With the exception of the above mentioned incident, there are numerous other incidents which bear testimony to how he strived to abstain from committing any sinful acts.

There are also numerous incidents that can be found in his life where not only he stayed away from sinful acts, but also he abstained from doing those things which were contrary to the Sunnah and those things that were contrary to the preferred way. Such incidents and others will be explained in the pages which follow.

(2) The fourth sign of (Wilaayat) being explained is: ***He even abstains from being too engrossed in those things which are allowed for him and which cause one to be engrossed in its pleasures."***

The meaning of this is that if he gets something desirable that is allowable and permissible without making an effort for it and the Wali did not allow himself (his nafs) to stay away from it, then it is not suitable to his Wilaayat. An incident is being presented which shows how Huzoor Mufti-e-Azam Hind (radi

Allahu anhu) even abstained from doing those things which were allowed without being engrossed in its pleasures. This will be well understood by the people of wisdom.

The ruling of the Shariat is that a person, who is not in I'tekaaf and who is not a musaafir (traveler), is not allowed to eat, drink or sleep in the Musjid. If a person needs to eat or drink in the Musjid, then he must make the intention of I'tekaaf and then enter the Musjid. He must read some tasbeehs etc. and then only is he allowed eating or drinking something in the Musjid and this is that which is permissible and according to the Fatwas.

However, if a person even after making the intention of I'tekaaf, still abstains from eating or drinking in the Musjid, then this is his Taqwa (piety).

The wisdom in not eating or drinking in the Musjid is that if ordinary people see the Ulama eating and drinking in the Musjid, then they too will do so without any hindrance. It is for this reason that the Awliyah and the learned personalities have abstained from eating and drinking in the Musjid.

Molvi Ahmed Hussain Saaheb, who was a very punctual person in his Namaaz and also a person who was very firm in Shariat says that once Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and Huzoor Muhadith Azam Hind (radi Allahu anhu) both came to their hometown. He says,

"Once, both these great personalities were sitting in the Musjid and the hosts who had invited them to the said town, presented some tea for them whilst they were in the Musjid. Huzoor Muhadith Azam took the tea and drank it in the Musjid and Huzoor Mufti-e-Azam Hind (radi Allahu anhu) took the tea and went outside the

door of the Musjid to drink it. On seeing this Huzoor Muhadith Saheb Qibla said, 'That is your Taqwa (piety) and this is your fatwa (decree).'"

Another similar incident about both these personalities was presented by Maulana Marghoob Hassan Saaheb Qadri A'zami. He says,

"During one journey, Huzoor Muhadith Azam and Huzoor Mufti-e-Azam were both seated inside the Musjid after Asr Namaaz. Some person brought some tea to both of them in the Musjid. Huzoor Muhadith Azam Hind took his tea whilst sitting in the Musjid, but Huzoor Mufti-e-Azam Hind took the cup of tea and went outside the door of the Musjid and then drank the tea. Those present witnessed the actions of both these personalities but did not have the courage to ask why each acted separately. Huzoor Muhadith-e-Azam realized the position of those present and said, 'When I enter into the Musjid, I make the intention of I'tekaaf and there is no objection according to Shariat in a Mu'takif (one in I'tekaaf) eating or drinking in the Musjid. Huzoor Mufti-e-Azam also made the very same intention of I'tekaaf, but he acted upon Taqwa (piety).'"

These incidents have made it very clear that even though it is permissible and allowable for a Mu'takif to eat and drink in the Musjid and there is definitely some pleasure attained in this as well as a person is saved from inconvenience, but Huzoor Mufti-e-Azam Hind (radi Allahu anhu) abstained from such allowable actions, for he had reached such a high level of Wilaayat but he continued acting with Taqwa.

His entire life was spent in writing books, propagating the religion, passing decrees, giving guidance to people, educating his disciples, commanding what is right and forbidding what is wrong and spending time engrossed in the love of Allah and His Beloved Rasool (Sall Allaho Alaihi Wa Sallam). Where then, did this great Wali have the time to ever be engrossed in those pleasurable actions which are allowable and permissible?

Based on the detailed explanations that have been presented, there is no doubt and as clear as the sun at mid-day that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is a Wali-e-Kaamil and Aarif-e-Saadiq.

Huzoor Mufti-e-Azam was from amongst "The Akhyaar" and "The Saaliheen"

When discussing Wilaayat (Level of Saintliness), is it also of utmost importance and beneficial to explain that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and other great pious personalities like him are given the knowledge of the fact that they are from amongst the **"Akhyaar"** (Virtuous Personality)".

It is a very great blessing for a person to become aware of the fact that Almighty Allah has placed His Special Blessing upon him (in other words, he has become a chosen and special servant of Allah). That which we are mentioning is not merely an ordinary statement, but it is based on that which the Holy Prophet (Sall Allaho Alaihi Wa Sallam) has mentioned in one of His Blessed Hadith.

The Prophet (Sall Allaho Alaihi Wa Sallam) says,

“On Whomsoever Allah wishes to place his special blessing and Mercy, He makes him the Faqih (Expert Jurist) of the Religion”

All the learned scholars of the Indo-Pak subcontinent and the people of knowledge throughout the world unanimously and impartially agree that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was a very great, blessed, esteem, respectable and knowledgeable Aalim and Faqih of his era.

The testimony of this is even evident from his distinguished works. The knowledgeable people of the era accepted him as a Haafiz of the General principles and intricate minor details pertaining to jurisprudence.

It is for this reason that he was known as Mufti-e-Azam, Muhiy’yud’deen wa Islam and and the Great Imam of Tariqat in his era, thus bestowed with the honorable title of Taajedaar-e-Ahle Sunnat.

He became the person towards whom the servants of Allah turned and he was the one who was there to present judicial solutions to their problems. Since it has been clearly proven that Almighty Allah had made him a very learned and virtuous Aalim of the Sunnah and a great Jurist, then in the light of the above mentioned Hadith, there is no doubt that Almighty Allah had placed his special blessings on Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

Here, this also becomes very clear that when just as a Faqih comes to know that he has become great Jurist, in the same way he comes to know that Almighty Allah has made him amongst those on whom is His Special Blessings.

It is in Durr-e-Mukhtar from Allama Muhammad Haskafi (radi Allahu anhu) as follows:

"With the exception of the Ambia-e-Kiraam (and those to whom the Prophet Sall Allaho alaihi wasallam gave glad tidings of Jannat) there is no human who knows if Allah has willed to be kind towards him (Place His special blessings upon him) as this intention of Allah has to do with Ghaib (hidden), but the Fuqaha-e-Kiraam (The Learned Jurists) know that Allah has intended to place his special blessings upon them, because The Truthful and Trustworthy Rasool (Sall Allaho alaihi wasallam) said, "On Whomsoever Allah wishes to place his special blessing and Mercy, He makes him the Faqih (Expert Jurist) of the Religion" (Intro of Durr Mukhtar vol 1 page 35)

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) himself said in one of his poetic stanzas:

Huwa he Khaatima Imaan par Mera Noori
Jabhi He Khuld Ke Hoor-o-Qusoor Aankho me

My Life has ended with Imaan O Noori,
That is why I can see the maidens and Palaces of Paradise

This poetic stanza shows that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had faith in the reality that Allah has bestowed His Special Blessings upon him.

The Great Imam of Fiqh Imamul A'ima Siraajul Ummat Kaashiful Ghumma Sayyidi Imam Azam Abu Hanifa, Imamul Mashariq wal Magharib Qaazi Abu Yusuf and Muharir-e-Mazhab Sayyidina Imam Muhammad (radi Allahu ta aala

anhum) have been blessed by Allah with His special blessings. Discussing this, it is mentioned in Durr-e-Mukhtar:

"Ismaeel bin Abi Rujaan saw Hazrat Imam Muhammad (radi Allahu anhu) in his dream after he had passed away. He asked him, 'How did your Creator treat you.' He answered, 'Rub-e-Kareeem made my Maghfirat and then my Rub said', 'O Muhammad! If I had intended to punish you, then I would have not blessed you with the knowledge of Fiqh' Ismaeel says I then asked Hazrat Imam Muhammad, 'What is the condition of Imam Abu Yusuf?' In answer he said, 'He is in a more exalted position than me' 'I then asked, what is the condition of Imam Abu Hanifa?' He answered, 'What are you asking me about him? Compared to us, he is in Alal Iliyain (in the great heights of Jannatul Firdaus)' and why should he not receive such an exalted position, when for forty years, he read the Namaaz of Fajr with the wudhu of Esha Salaah, he made fifty five Hajj and saw his Rub one hundred times in his dream." (Intro of Durr-d-Mukhtar on the footnotes of Raddul Muhtaar vol 1 page 38)

From this narration, it is clear that Almighty Allah protected him and freed him from the punishment of the hereafter because he had attained the knowledge of Fiqh and shone as great Faqih and one who with his pen propagated the religion.

Countless thanks and favours of Allah are upon us that he made our Spiritual Grandmaster Sayyidid Aale Rahmaan Abul Barkaat Muhiy'yud'deen Jilani Muhammad Mustafa Raza Khan Barelvi the greatest Faqih (Proficient Jurist) of his time through the blessings of the great and learned Fuqaha and pious predecessors. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had numerous laws of Fiqh inscribed in his mind. He wrote

vast amounts of Fatawa (Edicts) and was so proficient that he solved even modern day queries with much ease.

During the era of General Ayub Khan, there was a government appointed Hilaal Committee (Moon Sighting Committee). An incident relating to this is being presented from the book written on Huzoor Mufti-e-Azam (radi Allahu anhu) by Maulana Sayyid Riyaasat Ali Qadri (Karachi) wherein those reading this book will realize the vast knowledge and wisdom of Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

Once during the time of Eid, a few members of the said Hilaal committee flew into the sky with a plane, with the intention of sighting the moon. These people saw the moon and they informed the government of their sighting. Based on this, the government announced the confirmation of moon sighting for Eid.

Some Ulama opposed this and Fatwas were thus collected on this issue from Ulama all over the world. One questionnaire on this issue was also sent to Huzoor Mufti-e-Azam Hind (radi Allahu anhu) in Bareilly Shareef. All the Muftis from many countries supported the Moon Sighting committee's decision but Huzoor Mufti-e-Azam Hind (radi Allahu anhu) gave his Fatwa against what they had said. He wrote:

"The ruling of the Shariat is that to start fasting and to end the fasting (Eid), the moon needs to be sighted from the ground and where the moon has not been sighted, there the Qaazi should give his ruling based on receiving proper testimony of sighting as per the Shariat.

The moon must be sighted from the ground or anything that is attached to the ground (built on the ground). As

for the issue of sighting from the plane (whilst in flight), then, this is incorrect as the moon sets and does not vanish. It is for this reason that in some places the moon is seen on the 29th whilst in other places it is seen on the 30th. If it were correct to sight the moon from a plane and announce confirmation of sighting, then, by going even higher into the sky, the moon will be visible on the 27th as well. Now can one after seeing the moon (through this way) on the 27th and 28th say it to be permissible to announce that the next day will be Eid or Baqr Eid? How then will it be correct to give this verdict that to see the moon in this way on the 29th is authentic?"

Second Proof of Huzoor Mufti-e-Azam being amongst the Blessed Special Servants of Allah

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was definitely from amongst the pious and blessed servants of Allah. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was the personality towards whom all his disciples and those who loved him turned to in their times of need.

They came to him to solve their judicial, social, political, spiritual personal and congregational problems and he would assist them to sort out their problems and give them comfort. It is mentioned in the Hadith Shareef that when Allah intends to send his special blessings upon someone, then he makes him the one towards whom the people turn to in their times of need.

Thus it is totally correct to say that even in the light of this, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) can be clearly seen as a chosen and blessed servant of Allah.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was from amongst the Beloveds of Allah

A very blessed moment in the life of a servant and the ascension of a servant is when is Master loves him and blesses him with the gift of being a beloved servant.

When a person is on a level that he loves but he does not know how much he is loved, then he just burns in this love which he possesses, but once he reaches a level where not only does he love, but he knows that the One whom he loves also loves him dearly, then the level of love changes and he becomes free from any fears.

This level in spiritualism where a servant loves his Creator and Allah ta'aala makes him aware that Allah loves him is known as **"Mahboobiyat"** Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had reached this exalted level of love. The proof of this is that he was accepted all over, even in Arabia by those who had sincerity and true love for Allah and His Rasool (Sall Allaho alaihi wasallam).

Where ever he went, thousands of people flocked towards him to attain his blessings and take his duas. This is proof that a believer has reached the level of Mahboobiyat.

Almighty Allah says in the Holy Quran:

"Verily for those who believed and did good deeds, it is near that The Compassionate will instill their love into the hearts of the people." (Surah Maryam verse 96)

Whilst commentating on this verse Sadrul Afaadil Hazrat Maulana Na'eemud'deen Muradabadi (alaihir rahma) says as follows in Khazaa'inul Irfaan:

"It is in the Hadith that when Allah makes any servant His beloved, He says to Jibraeel (Alaihis salaam) that certain person is my beloved. Hazrat Jibraeel (alaihis salaam) starts to love that person. Then Hazrat Jibraeel (alaihi salaam) announces in the skies that Allah Ta'Aala loves a certain person, thus all should love him. Thus, those in the skies start to love him, and then his personality becomes an accepted one on the earth."

After this, Sadrul Afaadil says:

"***From this it is evident that the vast acceptance that true believers, the pious persons and the Awliya-e-Kaamileen receive is based on their Mahboobiyat."*** (i.e. Allah's love for them)

It is for this reason that a pious servant of Allah once said,

"Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is like a bright shining flame towards which the entire sunni world flocks. This has been seen time and over again by all those who had the opportunity to be with him. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was on such a level of Mahboobiyat that his love became the heartbeat of ever true sunni Muslim."

Chapter 2

A Glimpse into The Life Of Ghaus-Ul-Waqt Huzoor Mufti-e-Azam Hind

(Radi Allahu Anhu)

Glorious Birth

Ghausul Waqt, Mufti-e-Azam-e-Hind (radi Allahu anhu) was born on Monday, 22nd of Zil Hijjah 1310 AH (18 July 1892) in the most beautiful city of Bareilly Shareef, India. It was in this very city that his illustrious father, the Mujaddid (Reviver) of Islam, Imam-e-Ahle Sunnat, Aala Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi (radi Allahu anhu) was born (1856 - 1921). At the time of the birth of Ghousul Waqt, Mufti-e-Azam-e-Hind (radi Allahu anhu), his distinguished father, was in Marehrah Shareef, one of the great spiritual centres of the Sunni World.

On that very night, Sayyidina AalaHazrat (radi Allahu anhu) dreamt that he had been blessed with a son and in his dream he named his son "Aale Rahmaan". Hazrat Makhdoom Shah Abul Hussain Ahmadi Noori (radi Allahu anhu), one of the great personalities of Marehrah Shareef, named the child "Abul Barkaat Muhiy'yuddeen Jilani". Mufti-e-Azam-e-Hind (radi Allahu anhu) was later named "Mustafa Raza Khan". His Aqiqa was done on the name of "Muhammad", which was the tradition of the family.

Glad Tidings of Peer-O-Murshid

Upon the birth of Ghausul Waqt, Mufti-e-Azam-e-Hind (radi Allahu anhu) Sayyidina Shah Abul Hussain Ahmadi Noori (radi Allahu anhu) told Aala Hazrat (radi Allahu anhu),

"Maulana, When I come to Bareilly Shareef, then I will definitely see this child. He is a very blessed child."

As promised, when Sayyiduna Abul Hussain Ahmadi Noori (radi Allahu anhu) went to Bareilly Shareef, he immediately

summoned to see Mufti-e-Azam-e-Hind (radi Allahu anhu) who was only six (6) months old. Sayyiduna Noori Mia (radi Allahu anhu), as he was also famously known, congratulated Aala Hazrat (radi Allahu anhu) and said,

"This child will be of great assistance to the Deen and through him the servants of Almighty Allah will gain great benefit. This child is a Wali. From his blessed sight thousands of stray Muslims will become firm on the Deen. He is a sea of blessings."

On saying this, Sayyiduna Noori Mia (radi Allahu anhu) placed his blessed finger into the mouth of Mufti-e-Azam-e-Hind (radi Allahu anhu) and made him a Mureed. He also blessed him with I'jaazat and Khilafat at the same time. Not only did he receive Khilafat in the Qaderi Silsila (Order), but also in the Chishti, Nakshbandi, Suharwardi, and Madaari Orders. He also received Khilafat from his blessed father, Aala Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi (radi Allahu anhu).

His Features

Well built, handsome, round face, very radiant. It seemed like drops of Noor were raining on it. Big beautiful eyes, glittering and alert, broad eyebrows, thin eyelashes, Bright tan fingers, well groomed beard, white and soft like silk, moustache, not very big and not too thin. He had a firm nose, broad forehead, small beautiful teeth like pearls. He had a firm neck, back slightly bent, broad wrists, full palms, firm and beautiful feet.

Early Education

Ghausul Waqt, Mufti-e-Azam-e-Hind (radi Allahu anhu) attained most of his early education from his illustrious family -

from his father, Aala Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi (radi Allahu anhu) the Mujaddid of Islam, whose status and position even at that time cannot be explained in these few lines. He also studied Kitaabs under the guidance of Hazrat Maulana Haamid Raza Khan (his elder brother), Maulana Shah Rahm Ilahi Maglori and Maulana Sayyid Basheer Ahmad Aligarhi and Maulana Zahurul Hussain Rampuri (radi Allahu anhum).

He studied various branches of knowledge under the guidance of his most learned and blessed father, AalaHazrat (radi Allahu anhu).

He attained proficiency in the many branches of Islamic knowledge from among which are: Tafseer; Hadith; Fiqh; Laws of Jurisprudence; Sarf; Nahw; Tajweed; Conduct of Language; Philosophy; Logistics; Mathematics; History etc.; Arithmetic; Aqaid (Belief); Taasawwaf; Poetry; Debating; Sciences; etc.

His First Fatawa

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu's) brilliance as an Islamic Scholar manifested itself when he was a still a youth, but overflowing with knowledge and wisdom. He wrote his first historical Fatawa (Islamic Ruling) when he was only 13 years old. It dealt with the topic of "Raza'at" - affinity between persons breast fed by the same woman. The following has been recorded with regards to this occasion.

Hazrat Maulana Zafrud'deen and Hazrat Maulana Sayyid Abdur Rasheed (radi Allahu anhum) were at the Darul Ifta (Fatawa Department) at this stage. One day, Mufti-e-Azam-e-Hind (radi Allahu anhu) walked into the Darul Ifta and noticed that Hazrat Maulana Zafrud'deen (radi Allahu anhu) was

writing a certain Fatawa. He was taking "Fatawa Razvia" from the shelf as his reference.

On seeing this, Mufti-e-Azam-e-Hind (radi Allahu anhu) said, "Are you relying on Fatawa Razvia to write an answer?" Maulana Zafrud'deen (radi Allahu anhu) replied, "Alright then, why don't you write the answer without looking." Mufti-e-Azam-e-Hind (radi Allahu anhu) then wrote a powerful answer without any problem.

This was the Fatawa concerning "Raza'at" - the very first Fatawa which he had written. The answer was then sent to his father, Sayyiduna AalaHazrat (radi Allahu anhu) for correction and verification. On seeing the authenticity of the Fatawa, Sayyiduna AalaHazrat (radi Allahu anhu) became delighted and immediately certified the Fatawa.

Sayyiduna AalaHazrat (radi Allahu anhu) then signed the Fatawa. He also commanded Hafiz Yaqeenudeen (radi Allahu anhu) to make a stamp for Mufti-e-Azam-e-Hind (radi Allahu anhu) as a gift and said that it should read as follows: "Abul Barkaat Muhiy'yuddeen Jilani Aale Rahmaan urf Mustafa Raza Khan."

This incident took place in 1328 AH. After this incident Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) spent another 12 years writing Fatawas at the feet of AalaHazrat (radi Allahu anhu). He was given this immense responsibility of issuing Fatawas even while AalaHazrat (radi Allahu anhu) was in this physical world. He continued this trend until his last breath. The stamp which was given to him was mislaid during his second Hajj when his bags were lost.

Character and Habits

Wealth, presidency, worldly satisfaction and materialistic happiness can be given to a person by anyone, but not every person has the spiritual insight to give tranquility to a disturbed heart or put a smile on the face of a depressed person, but Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) gave both the treasures of the physical world and the spiritual worlds to those in need. To be his servant was not less than kingship.

Every day hundreds and thousands of people in need of spiritual, physical and academic needs would come to him and each one of them returned with complete satisfaction. Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) is that light of such an illustrious family whose radiance reflected itself in his character and manners that he displayed - such qualities that very few would be able to reach perfection. His character was the true embodiment of the Sunnah of Sayyiduna Rasoolullah (Sall Allaho alaihi wasallam).

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) possessed great heights of good character, moral standards, kindness, sincerity, love and humbleness. He never refused the invitation of any poor Muslim.

He always stayed away from those who were very wealthy and lavish. He was the possessor of great moral and ethical values. It is stated that once Akbar Ali Khan, a Governor of U.P., came to visit Mufti-e-Azam-e-Hind (radi Allahu anhu). Mufti-e-Azam-e-Hind (radi Allahu anhu) did not meet him but left to a place called Puraana Shahar (Old City) to visit a poor Sunni Muslim who was very ill and at the doorstep of death.

On another ocassion, Fakhruddeen Ali Ahmad, the President of a Political Party, came to visit Mufti-e-Azam-e-Hind (radi Allahu anhu) but was refused this opportunity. Many other proud ministers had also come to meet Mufti-e-Azam-e-Hind (radi Allahu anhu) but met with the same fate. This was due to his extreme dislike for politics and involvement in worldly affairs. Mufti-e-Azam-e-Hind (radi Allahu anhu) never fell short in entertaining those who came to visit him.

When he was physically fit he would go into the Visitors Section and ask each person whether they had eaten or not. He used to ask them if they partook in tea or not. He used to continuously enquire as to whether they were experiencing any difficulties or not.

It was often seen that he would personally carry the dishes into the house for the visitors! He was definitely blessed with the characters of the "Salf us Saaliheen" or The Pious Servants of Allah.

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) was a pillar of hospitality and humbleness. If he reprimanded a certain person for doing something un-Islamic or if he became displeased with anyone for some reason or the other, he used to also explain to the person in a very nice way and also try to cheer that person. He would then make Dua in abundance for such a person.

His Mureeds (Disciples), on many ocassions, used to recite Manqabats (Poetry) in his praise. On hearing such Manqabats he would say, "I am not worthy of such praise. May Allah make me worthy."

Many people came to him for his blessings. Others would come for Ta'weez. He never refused anyone. It is also not

known how many homes were being supported through the kindness and hospitality of Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu).

He always entertained those who came from far and near to the best of his means. He used to even give most of his visitors train and bus fares to travel. In winter, he would give warm clothes, warm sheets and blankets to the poor and the needy. Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) gave Khilafat to many Ulama-e-Ikraam and personally tied the Amaama (Turban) on their heads. He gave cloaks, turbans and hats to many people.

Once, during winter, a few of the Khaadims were present with Mufti-e-Azam-e-Hind (radi Allahu anhu). He was lying on his bed and covered with a shawl. A certain Maulana Abu Sufyaan touched Mufti-e-Azam-e-Hind (radi Allahu anhu's) shawl and commented as to how beautiful it was.

Mufti-e-Azam-e-Hind (radi Allahu anhu) immediately removed the shawl and presented it to him. Although the Maulana refused to accept it Mufti-e-Azam-e-Hind (radi Allahu anhu) insisted that he have it. All of his Mehfils were full of knowledge and Barkah. Many questions on Tassawuf were easily answered by him. It seemed as if the rains of mercy and rays of Noor were spread all over his Mehfils.

A Few of His Unique Habits

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) always wanted to see a Muslim's inner and outer personality. He always advised them to mould their lives according to the principles and the commands of Islam. He always showed discomfort to those who did not have beards, those who wore hats and to those who wore ultra-western

clothes. He used to warn such Muslims. Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) used to show his displeasure towards those who wore ties.

He would tug at their ties and commanded them to abstain from wearing a tie. He also asked them to make Tauba from such acts. Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) always commanded Muslims to give or take anything with their right hand.

He stopped the Muslims from calling the governments as their "Sarkaar" or leaders. He never kept any ordinary Kitaab on the books of Tafseer or Hadith. Whenever he sat in a Meelad-un-Nabi (Sall Allaho alaihi wasallam) or Mehfil-e-Zikr, he always sat with utmost respect until the very end. Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) never spat towards the Qibla.

He never stretched his legs in the direction of the Qibla. Whenever he entered the cemetery, he never used his entire feet to walk on the ground. He always walked on his toes. At times, he would stand on his toes for about half an hour in the graveyard making Dua-e- Maghfirat!

He always stopped Muslims from doing any fortune telling. If any death or loss took place in the house of a Muslim, Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) would go to comfort the people of that house but he would never eat there. He always advised those in sorrow to make Sabr and remember Almighty Allah.

He always respected Ulama-e-Ikraam. He respected the Sayyids in such a manner as a slave will respect his King. He prohibited Muslims from keeping un-Islamic names. He

preferred such names as Abdullah, Abdur Rahmaan, Muhammad and Ahmad.

His Boldness and Fearlessness

The sign of a true Mo'min is that he never submits himself before an enemy. In the worst of circumstances a Mo'min announces that which is the truth. Sayyiduna Rasoolullah (Sall Allaho alaihi wasallam) said***, "To speak the truth before a tyrant King is a great Jihad."***

So imagine the excellence of a person who always spoke the truth at all times, a person who always raised the flag of truth and honesty, and a person who never left the path of truth in his entire life! Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) was one such person. He is one of the greatest leaders of the Sunnis. His boldness and fearlessness is difficult to explain.

His entire life was spent speaking against Deobandis, Wahabis and all the other misleading sects, whether it was against the West, Qadianism, or Najdism he always challenged them right till the very end. He always propagated the true Deen and the Path of the Ahle Sunnah Wa Jamaah.

With his Fatawas, he helped protect the Imaan of not only the Muslims in India and Pakistan, but of Muslims throughout the world. He attacked the enemies of Islam through his writings, sayings, actions, etc. He did everything in his capacity to challenge the enemies of Islam. No person in his presence could say or do anything against Shariah. No person could speak against that which was the truth.

It is stated by one of Mufti-e-Azam-e-Hind (radi Allahu anhu) Khaadim's, who accompanied him on a journey by train, that

there were some people in the train who were consuming alcohol. When Mufti-e-Azam-e-Hind (radi Allahu anhu) saw them, he reprimanded them and told them to desist from such a Haraam act. They did not listen to his advise so he scolded the leader of the group who was a young and well-built person.

He gave the young person a hard slap which caused the bottle of alcohol to fall far from his hand. The Khaadim expected the person to retaliate but, who had the nerve to retaliate against this Lion of Islam! They became afriad and sat down quietly. Later some of them came up to Mufti-e-Azam-e-Hind (radi Allahu anhu) and begged for forgiveness for their shameful behaviour

Ibaadat and Riyaazat

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) always performed his Salaah in Jamaah whether he was on journey or not.

The moment he put his foot out of his house to go towards the Masjid, he used to be surrounded by his Mureeds (disciples) and well-wishers who would follow him till the Masjid door which was just a few feet away from his house. While some would be kissing his blessed hands, others tried to talk with him. He would reply to all those who made Salaam to him. On entering the Masjid, he would immediately recite the dua prescribed.

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) would then remove his Amaama and then sit down to perform Wudhu. He would wash all the parts thoroughly so that the Sunnahs were accomplished. He would perform his Salaah with great sincerity and used to be lost in the worship of

his Creator. The person who looked at him from a distance would have instantly understood that Mufti-e-Azam-e-Hind (radi Allahu anhu) had left all the worldly desires and was intent upon pleasing his Creator.

Love for the Holy Prophet (Sall Allaho Alaihi Wasallam)

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) was drowned in the love for the Holy Prophet, Sayyiduna Rasoolullah (Sall Allaho alaihi wasallam). Everything he did was for the pleasure of Almighty Allah and Sayyiduna Rasoolullah (Sall Allaho alaihi wasallam). All that he had gained was due to the intense love which he possessed for the Holy Prophet (Sall Allaho alaihi wasallam). His

great and intense love for the Holy Prophet (Sall Allaho alaihi wasallam) can be understood by the fact that during the latter stages of his life, even though he was very ill, he would sit for hours with great respect in the Naath Mehfils and would shed tears in his love for Sayyiduna Rasoolullah (Sall Allaho alaihi wasallam).

He used to celebrate the Meelad-un-Nabi (Sall Allaho alaihi wasallam) each year with great splendour. The programme used to begin on the eve of the 12th of Rabi-ul-Awwal and used to continue till the next day just before lunch. The invitation was open to all Muslims and they all used to be fed.

Love for Sayyiduna Ghausul Azam (Radi Allahu Anhu)

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) possessed profound love for Sayyiduna Ghousul Azam,

Sheikh Abdul Qaadir Jilani (radi Allahu anhu). He wrote many poems in which he praised Sheikh Abdul Qaadir Jilani (radi Allahu anhu) with great respect. His love for Sheikh Abdul Qaadir Jilani (radi Allahu anhu) can be understood from the following incident:

"**Once, a very young descendant of Sayyiduna Sheikh Abdul Qaadir Jilani (radi Allahu anhu) Hazrat Peer Taahir Ala'uddeen (radi Allahu anhu), visited Bareilly Shareef. The respect and honour that Mufti-e-Azam-e-Hind (radi Allahu anhu) showed towards him was out of this world. Mufti-e-Azam-e-Hind (radi Allahu anhu) used to walk bare feet behind him with great respect.**"

The great Ulama of the time have stated that Mufti-e-Azam-e-Hind (radi Allahu anhu) was lost to such an extent in the love for Sayyiduna Ghousul Azam, Sheikh Abdul Qaadir Jilani (radi Allahu anhu) that even physically he began to resemble Sheikh Abdul Qaadir Jilani (radi Allahu anhu).

Respect for Sayyids And Ulama

Ghausul Waqt, Mufti-e-Azam-e-Hind (radi Allahu anhu) had great respect and love for the Ulama and for Sayyids (Descendants of Sayyiduna Rasoolullah sallal laahu alaihi wasallam). The respect which he showed towards them is beyond explanation. One day, in 1979, a lady came with her little child to ask for Ta'weez.

It was a very hot day and she was informed that Mufti-e-Azam-e-Hind (radi Allahu anhu) was resting. The lady, however, was in great need for the particular Ta'weez. She asked someone to see if Mufti-e-Azam-e-Hind (radi Allahu anhu) was awake but nobody had the nerve of going near him while he was resting

as they considered this to be disrespectful. Taking her child she commented, "**What did we know that the words of Sayyids will not be heard in this place**".

It is not known how Mufti-e-Azam-e-Hind (radi Allahu anhu) heard this, but he immediately summoned one of the Mureeds. He instructed him to call the lady and not give her grief.

The woman then sent her child to Mufti-e-Azam-e-Hind (radi Allahu anhu). He asked the child's name and showed great love and respect towards this young child. With great affection, he placed his hand on the child's head. He even asked someone to bring an apple for the child. From behind the curtain, he spoke to the lady concerning her problem and immediately wrote a Ta'weez for her.

Mufti-e-Azam-e-Hind (radi Allahu anhu) then sent a message to his family requesting that the mother and child should only be allowed to leave after the heat became less intense; that they should be well entertained and that no shortage should be spared in entertaining these Sayyids. When Allamah Sadru Shariah Maulana Amjad Ali Al Qadri (radi Allahu anhu), the author of the famous "**Bahare Shariah**" used to come to Bareilly Shareef for the Urs Shareef of Sayyiduna AalaHazrat (radi Allahu anhu), Mufti-e-Azam-e-Hind (radi Allahu anhu) used to go to the railway station to welcome him and showed great respect towards this Scholar of Islam. He also showed great respect towards Sayyidi Hafiz-e-Millat and Hazrat Maulana Hasmat Ali Khan Sahib (radi Allahu anhum). He also showed respect towards his own Mureeds and Khalifas who were Alims.

His Blessed Marriage

Mufti-e-Azam-e-Hind (radi Allahu anhu) married the blessed daughter of his paternal uncle, Hazrat Muhammad Raza Khan (radi Allahu anhu). He had 6 daughters and one son, Hazrat Anwaar Raza (radi Allahu anhu), who passed away during childhood.

His Journey to Haramain Sharifain

Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) went twice for Hajj - in 1905 and 1945. He performed his third Hajj in 1971. Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) was the first person to go for Hajj without a photograph in his passport.

He refused to take a photograph. Mufti-e-Azam-e-Hind (radi Allahu anhu) was allowed to go for Hajj without a photograph in his passport and without taking any vaccinations. During his trip to Makkatul Mukarramah, Mufti-e-Azam-e-Hind (radi Allahu anhu), also had the opportunity of meeting those Ulama whom his father, Sayidduna AalaHazrat (radi Allahu anhu), met during his visit to Haramain Sharifain.

These great Ulama were from amongst the students of Sayyid Yahya (radi Allahu anhu). A few of the Ulama that he met were Allamah Sayyid Ameen Qutbi; Allamah Sayyid Abbas Alawi and Allamah Sayyid Noor Muhammad (radi Allahu anhum). They narrated many incidents which had taken place during Sayyiduna Aala Hazrat (radi Allahu anhu's) visit to Haramain Sharifain. They then requested Khilafat from Mufti-e-Azam-e-Hind, (radi Allahu anhu) which he bestowed upon them.

His Masterfulness in The Field Of Fiqh

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu), who after writing his first Fatawa while still a student at "Darul Uloom Manzare Islam", was given the status of Mufti due to his immense knowledge. When the Muslim World began to see his knowledge and Fatawas brightenening the world, they began calling him "Mufti-e-Azam" or The Most Exalted Mufti of the Time. This title alone became the name he was recognised by.

Whenever the name "Mufti Azam Hind" was mentioned, it referred to none other than his exalted personality. Remember that he or she only is exalted who has been blessed with this excellence by Almighty Allah and His Beloved Rasool (Sall Allaho alaihi wasallam). Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) was a personality free from pride, lavishness and self- fame. His status was bestowed upon him by Almighty Allah and His Beloved Rasool (Sall Allaho alaihi wasallam).

That person to whom Almighty Allah and His Rasool (Sall Allaho alaihi wasallam) grants such excellence, then such excellence cannot be understood by ordinary mortals. This is one of the reasons why the entire world was brightened and received the benefits of his knowledge of Fiqh.

There came a stage when Mufti-e-Azam-e-Hind (radi Allahu anhu) was not only known as "Mufti-e-Azam-e-Hind" but he was also known as "Mufti-e-Azam-e-Alam" or The Grand Mufti of the World. It is recorded that on his trip to the Haramain Sharifain the Ulama of the Hejaz (Arabia), Syria, Egypt, Iraq, and from many other countries came to him to solve Fiqh Mas'alas. Many became his Mureeds.

This is how his Faiz of Shariah and Tariqah spread its rays throughout the world. While in the Hejaz Shareef, he also had to deal with many Fatawas that poured in from various countries, such as, Africa, Mauritius, United Kingdom, America, Sri Lanka, Pakistan, Malaysia, Bangladesh, and many other places. He answered every single one of them in a very dedicated and professional manner.

Mas'ala on Tassawwuf

Once, Maulana Abdul Hadi Al Qadri and Soofi Iqbal Sahib asked Ghausul Waqt, Mufti-e-Azam-e-Hind (radi Allahu anhu) the following question: "Huzoor! Can one remember his Sheikh in Namaaz?" Mufti-e-Azam-e-Hind (radi Allahu anhu) answered by saying, "If you need to remember anyone in Namaaz then you should remember Tajedare Do Aalam, Habbibe Khuda (Sall Allaho alaihi wasallam).

Yes, just as people tend to gaze here and there in Namaaz - if, in this way, the thought of one's Peer comes into the mind, then there is no hindrance". Subhan-Allah! Such caution is in this answer! This answer has also contradicted the Deobandi belief. By looking at the life of Mufti-e-Azam-e-Hind (radi Allahu anhu) and reading his Fatawas, one would see his status and excellence in the spiritual domain.

His spiritual life was according to that of his renowned and distinguished father, Sayyiduna Aala Hazrat (radi Allahu anhu).

Love for Naath Shareef

In the world of poetry, Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) was a Giant of his time. Most of his poems were in the form of Humd (Praise of Allah), Naath

Shareef, Qasidas and Manqabats compiled in the Arabic, Urdu, Persian and Hindi languages. All these poems were compiled into a book which is famously known as "**Samaane Bakhshish**" which is still available toady. Samaane Bakhshsish is a treasure chest which flows with pearls of love for Sayyiduna Rasoolullah (Sall Allaho alaihi wasallam). The compilation of Samaane Bakhshish is through the blessings of Sayyiduna Rasoolullah (Sall Allaho alaihi wasallam).

When Mufti-e-Azam-e-Hind (radi Allahu anhu) returned from his journeys he would become engrossed in the writing of Fatawas, yet he found the time to prepare Samaane Bakhshsish and many other kitaabs. In the world of poetry, Mufti-e-Azam-e-Hind (radi Allahu anhu) was known as "**Noori**". A few of his most famous Naats are being presented below for Barkat. Also included is a Manqabat in his praise:

Naat-E-Rasool
(Sallal Laahu Alaihi Wasallam)

Too Shama-e-Risaalat He

TOO SHAMA-E-RISAALAT HE
AALAM TERA PARWAANA
TOO MAA HE NABUIWAT HE

AI JALWA-E-JAA NAA NA

You are the Torch of Prophet hood,
the Universe your ardent devotees.
You are the Bright Moon of Messengership,
O'Manisfestation of the Beloved

KHAATE HE TERE DAR KA
PEETE HE DAR KA
PAANI HE TERA PAANI
DAANA HE TERA DAANA

From your Court we eat, and from Your Court we Drink.
The water in reality is your water,
the food in reality is your food

JO SAAKI-E-KAUSAR KE
CHEHRE SE NAQAAB UT'HE
HAR DIL BANE MAIKHAANA
HAR AANKH HO PAIMAANA

If the blessed face of the Disrtibutor of Kauthar (drink of Jannah) were to be unveiled,
Then every heart will be stimulated (spiritual) and all eyes who see (this) will be lost in (its love)

TH'E PAAWO ME BEKHUD KE
CHAALE TO CHALAA SAR SE
HOSHYAAR HE DIWAANA
HOSHYAAR HE DIWAANA

His (the devotees) feet were covered with blisters,
so he walked on his head.
Intelligent is the Devotee, Intelligent is the Devotee

SANGE DAR JAANA PAR
KARTA HOO JABEEN SAA'EE
SAJDA NA SAMAJ NAJDI
SAR DETA HOO NAZRAANA

When I lower my forehead in the Court of My Beloved.
Do not think of this as a Prostration
O’ Najdi (Wahabi) for I am presenting my head as an offering

AABAAD ISSE FARMA
WEERAN HE DILLE NOORI
JALWE TERE BA JAA’E
ABAAD HO WEERANA

Occupy this heart, for the heart of Noori is unoccupied. Let
your manifestations be instilled therein,
causing that which is unoccupied to be become occupied

SARKAAR KE JALWO SE
ROSHAN HE DIL'LE NOORI
TAA HASHR RAHE ROSHAN
NOORI KA YE KAASHAANA

Through the Manifestations of the beloved
Prophet (sallal laahu alaihi wasallam),
the heart of Noori is radiant. Until Qiyaamah,
may this abode of Noori be forever glowing

Payaam Le Ke Jo Aayi
Sabaa Madine Se

PAYAAM LE KE JO AAYI
SABAA MADINE SE
MARIZE ISHQ KI LAAYI
DAWAA MADINE SE

When the Sweet Wind brought the
Blessed Message, from Madinah,
with it, it brought the cure
for the person ill with love, from Madinah

MILLE HAMAARE BHI DIL
KO JILAA MADINE SE
KE MAHR-O-MAAH NE
PAAYI ZIA MADINE SE

May our hearts also be revived from Madinah
for the Moon and stars have gained there glitter from Madinah

JO AAYA LE KE GAYAA KAUN
LOUTA KHAALI HAATH
BATAAYE KOYI SUNAA HO JO
"LAA" MADINE SE

Who ever comes here (Madinah) takes something with him,
who is he who left empty handed?
Tell me who has ever heard the word “NO” from Madinah

WO GAYAA KHULD ME JO
AA GAYAA MADINE ME
GAYAA WO KHULD SE JO
CHAL DIYAA MADINE SE

He has entered Paradise whosoever has entered Madinah
And he has left Paradise, if he has left Madinah

MADINA CHASHMA-E-AABE
HAYAATH HE YAARO
CHALO HAMESHA KI LE LO
BAQAA MADINE SE

Madinah is a fountain of eternal life O Friends
Let us go and gain eternal life from Madinah

CHALE JO TAIBA ME MUSLIM TO
KHULD ME POHONCHE
KE SEEDHAA KHULD KA
HE RAASTA MADINA SE

When a Muslim goes to Madinah, then he reaches Paradise,
For the part leading straight to Paradise, is Madinah

TUMHAARE QADMO PE SAR
SADQE JAAN FIDA HOJAYE
NA LAAYE PHIR MUJHE MERA
KHUDA MADINE SE

At your blessed feet, may my head be sacrificed,
and my soul sacrifice be surrendered
O Allah do not ever bring me back from the
Bright City of Madinah

TERE HABEEB KA PYAARA
CHAMAN KIYA BARBAAD
ILAAHI NIKLE YE NAJDI
BALAA MADINE SE

They have destroyed the beautiful Garden of Your Beloved

O' Allah, Let these evil Najdis (wahabis) be driven out of Madinah

TERE NASEEB KA NOORI
MILEGA TUJH KO BHI
LE AA'E HISSA YE
SHAAH-O-GADAA MADINE SE

In accordance with Your Destiny O Noori,
you will also receive,
a portion of that which even the Kings and
Beggars take from Madinah

Kuch Aisa Kar de Mere Kirdgaar Aankho me

Kuch Aisa Kar de Mere Kirdgaar Aankho me
Hamesha Naqsh Rahe Roo-e-Yaar Aankho me

Tumhaare Qadmo pe moti nisaar hone ko
Hain be shumaar meri Ashkbaar Aankho me

Unhe na dekha to kis kaam ki ye Aankhe

Ke Dekhne ki he saari Bahaar Ankho me

Nazar me Kaise sama-e-phool Jannat ke
Ke bus chuke he Madine ki Khaar Aankho me

Ajab nahi ke likha Lauh ka Nazar Aaye
Jo Naqshe Paa ka laga'o Ghubaar Aankho me

Khule hain deeda-e-Ushaaq Khwaabe marg me bhi
Ke Us Nigaar ka he intizaar Aankho me

Wo Subz Subz Nazar Aa raha he Ghumbad-e-Subz
Qaraar Aa gaya yoo be Qaraar Aankho me

Wahee mujhe Nazar aaye Jidhar Nigah Karoo
Unhi Ka Jalwa rahe Aash kaar Aankho me

Ye Dil Tarap Ke Kahee Aankho me Na Aaj'aa'o
Ke Phir Rahaa he kissi ka Mazaar Aankho me

Karam ye mujh pe kiya he mere tassawur ne
Ke Aaj khinch di Tasweer-e-Yaar Aankho me

Farishto Poochte ho mujh se ke kis ki Ummat ho
Lo Dekh lo ye he tasweer-e-Yaar Aankho me

Ye Kya sawaal he mujh se ke kis ka banda he
Me jis ka banda hoo he Noor Baar Aankho me

Piyaa he Jaam-e-Muhabbat jo Aap ne NOORI
Hamesha Us ka rahega Khumaar Aankho me

Manqabat In Praise Of Ghaus-Ul-Waqt Huzoor Mufti-E-Azam Hind Radi Allahu Anhu

SAKHI IBN SAKHI KIS KA GHARAANA
MERE MURSHID KA
KHUDA AABAAD RAKHE AASTANA
MERE MURSHID KA

The Generous, The son of The Generous is whose family?
It is that of My Murshid
May Almighty Allah keep forever,
the Shrine of My Murshid

JAHAAN SE DAULAT-E-DAARAIN
MILTI HE ZAMAANE KO
KHUDA SHAAHID WO HE NOORI
KHAZANA MERE MURSHID KA

Wherefrom, the treasures of the worlds,
are received by the World
Allah is witness, that this is the Bright
Treasure chest of My Murshid

JABEEN-E-DIL JHUKATE HE JAHAAN
AHLE BASEERAT BHI
WO HE DARBAAR YAKTAA'E ZAMANA
MERE MURSHID KA

Where even those who see with their hearts, bow their hearts,
such is the Blessed Court of its Era, that of Murshid

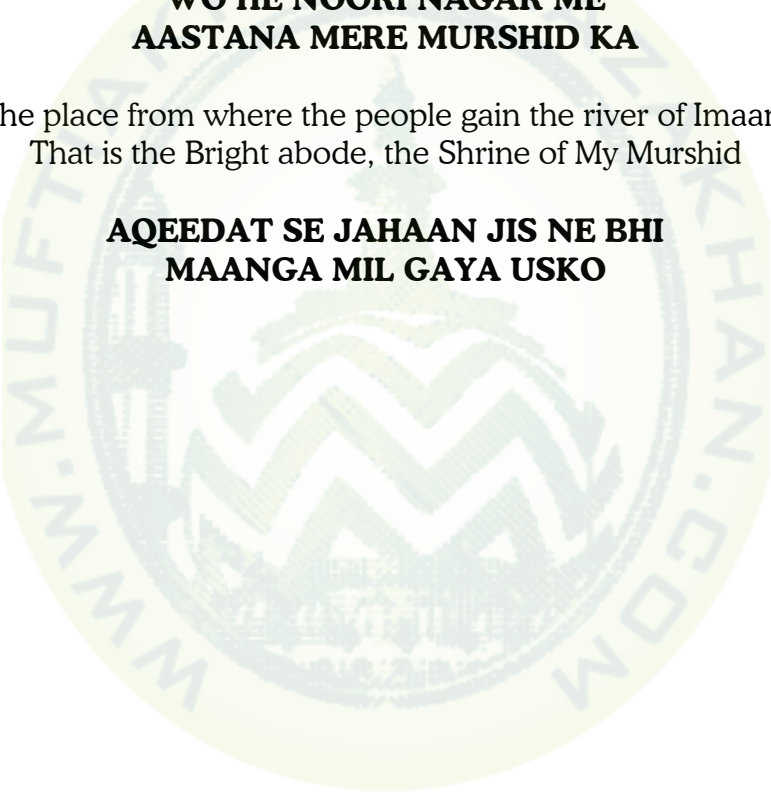
PARESHA HAAL KO TASKEEN DIL
MILTI HE JIS DAR PAR

BAREILLY ME HE WO NOORI
GHARAANA MERE MURSHID KA

The Court at which the sad at hear receive comfort
In Bareilly is that Bright Family of My Murshid

JAHAAN SE SAAGARE IMAA
MILA KARTI HE INSAA KO
WO HE NOORI NAGAR ME
AASTANA MERE MURSHID KA

The place from where the people gain the river of Imaan,
That is the Bright abode, the Shrine of My Murshid

AQEEDAT SE JAHAAN JIS NE BHI
MAANGA MIL GAYA USKO

YE FAIZAAN-E-KARAM HE GHAAIBANA
MERE MURSHID KA

With true faith from where ever whoever asked,
received what he asked
This is the unseen sea of blessing distributed by My Murshid

NAZAR UTH THI NAHI HE
IS LIYE AB GHAIR KI JAANIB
NIGAAHO ME BASAA HE AASTANA
MERE MURSHID KA

I do not lift my eyes anymore to look at any other
For in my eyes is now embedded the
Blessed Shrine of My Murshid

Books & Treaties

Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) was a great Muhaqqiq (Philosopher) and Musannif (Author). His writings were filled with the rays of knowledge of his distinguished father, AalaHazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi (radi Allahu anhu). All his works displayed great research. It seemed as if his works were overflowing with the "research of Imam Ghazzali (radi Allahu anhu), the rareness of Imam Raazi (radi Allahu anhu) and the rays of knowledge of Imam Jalaluddeen Suyuti (radi Allahu anhu)". Mufti-e-Azam-e-Hind (radi Allahu anhu) wrote a number of books in his blessed lifetime.

Famous Khulafa

The Khulafa of Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) are said to be in the thousands. They are not only present in India, but are spread throughout the world.

His Mureedeen

Mufti-e-Azam-e-Hind (radi Allahu anhu's) Mureedeen were not only ordinary people but his Mureeds also consisted of great Ulama, Muftis, Mufassirs, Poets, Philosophers, Professors, Doctors, etc. It is said that he has millions of Mureedeen.

His Wisaal

Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan (radi Allahu anhu) was aware of the actual time of his Wisaal. On the 6th of Muharram (1981) he said,

"**All those who intended to become my Mureed but for some reason or the other could not come to me, I have made all of them Mureed and I have given their hands into the hand of Sayidduna Ghousul Azam (radi Allahu anhu).**"

On the 12th of Muharram (1981) Hazrat said, "

All those who asked me to make Dua for them, I have made Dua for their Jaiz (permissable) intentions to be fulfilled. May Allah accept this Dua."

On this day he asked those that were present concerning date. They told him that it was the 12th of Muharram. On hearing this he became silent.

On the 13th of Muharram, he again asked concerning the date and the Mureedeen present said that it was Wednesday, the 13th of Muharram. On hearing this Mufti-e-Azam-e-Hind (radi Allahu anhu) said,

"**Namaaz will be held at Nau Mahla Musjid**".

Those present did not understand what he meant, but remained silent out of respect.

After some time again Mufti-e-Azam-e-Hind (radi Allahu anhu) said,

"**Did anybody tell you about the Namaaz? I will read Jumma Namaaz in Nau Mahla Masjid.**"

After some time Hazrat said, "**Did anybody say anything about the Fatiha.**"

Those present just gazed at each others faces and remained silent. Only later did they realise what Mufti-e-Azam-e-Hind (radi Allahu anhu) was implying. Hazrat was spiritally present for Jummah at the Nau Mahla Masjid! Mufti-e-Azam-e-Hind (radi Allahu anhu) was not only giving hope to the Mureedeen but also informing them of his Wisaal.

The shining star of Aala Hazrat, Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu), the glitter and the hope for the hearts of millions throughout the world, the Mujaddid of the 15th Century, the Imam of his time, Huzoor Sayyidi Sarkaar Mufti-e-

Azam-e-Hind (radi Allahu anhu) left the Aalame Duniya to Journey towards the Aalame Aakhira. It was 1.40 p.m. on the eve of the 14th of Muharram 1402 AH (1981).

His Ghusl

On Friday the 15th of Muharram, at 8.00 a.m. the Ghusl of Mufti-e-Azam-e-Hind (radi Allahu anhu) took place. His nephew, Hazrat Maulana Rehan Raza Khan (radi Allahu anhu) performed the Wudhu. Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Azhari performed the Ghusl. Sultan Ashraf Sahib used the jug to pour water. The following persons were present during the Ghusl:

1. Hazrat Maulana Rehan Raza Khan (alaihir rahma),

2. Taajush Shariah Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Qadri Azhari Qibla

3. Sayyid Mustaaq Ali,

4. Maulana Sayyid Muhammad Husain,

5. Sayyid Chaif Sahib,

6. Maulana Naeemullah Khan Sahib Qibla,

7 Maulana Abdul Hamid Palmer,

8. Muhammad Esa of Mauritius,

9. Ali Husain Sahib,

10. Hajji Abdul Ghaffar,

11. Qaari Amaanat Rasool Sahib

With the exception of the above mentioned, there were also a few other Mureeds and family members. Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Azhari and Hazrat Maulana Rehan Raza Khan (radi Allahu anhu) have stated that at the time of the Ghusl Shareef of Mufti-e-Azam-e-Hind (radi Allahu anhu) the Chaadar mistakenly moved a little. Immediately, Mufti-e-Azam-e-Hind (radi Allahu anhu) held the Chaadar between his two fingers and covered the area that the Chaadar exposed.

Those present thought that the Chaadar had just got caught between Mufti-e-Azam-e-Hind's (radi Allahu anhu) fingers. They tried to remove the Chaadar from between his fingers but it would not move. The first person to notice this Karaamat was Hazrat Allamah Mohammed Akhtar Raza Khan Azhari. He showed this to everyone. Mufti-e-Azam-e-Hind's (radi Allahu anhu) fingers did not move until the area was properly covered.

His Janaazah Salaah

His Janaaza was performed at the Islamia Inter College grounds in Bareilly Shareef. The Namaaz was performed on the shawl belonging to Maulana Abdul Hamid Palmer Razvi Noori. More than two and a half million (2 500 000) Muslims attended his Janazah Salaah.

Mufti-e-Azam-e-Hind (radi Allahu anhu) is buried on the left-hand-side of Sayyiduna AalaHazrat (radi Allahu anhu). Those who lowered Mufti-e-Azam-e-Hind (radi Allahu anhu) in his Qabr Shareef say that they were continuously wiping out

perspiration from the forehead of Mufti-e-Azam-e-Hind (radi Allahu anhu) right up to the last minute.

Mazaar Shareef

Huzoor Sayyidi Sarkaar Mufti-e-Azam-e-Hind's (radi Allahu anhu) Mazaar Shareef is situated in Mohalla Saudagran, Bareilly Shareef. Every year thousands of Mureeds and devotees of Huzoor Mufti-e-Azam-e-Hind (radi Allahu anhu) present themselves at Bareilly Shareef for his Urs Mubaarak.

His True Spiritual Successor (Ja Nasheen)

In his lifetime, Ghausul Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhu) nominated ***Qaazi ul Quz'zat Huzoor Taajush Shariah Rabhar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qadri Azhari Qibla*** as his Ja Nasheen (Spiritual Successor). May Almighty Allah bless Huzoor Taajush Shariah with good health and long life. Aameen

His Mubaarak Urs

The Urs of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) takes place annually on the eve of the 14th of Muharram and thousands of people from all over the world converge upon the city of Bareilly to Salute and pay tribute to this beloved servant of Allah. It is of utmost importance for us to remember these blessed personalities and to partake in and commemorate their Urs.

It is totally permissible to commemorate the Urs of the pious servants of Allah. Those who go against this are either ignorant

of the reality or they are amongst the enemies of the Awliyah Allah.

Permissibility of Urs

The Holy Prophet (sallal laahu alaihi wasallam) commanded us, "I had stopped you from visiting graves. You should now visit the graves, as it keeps you away from the world and reminds you of the hereafter." (Ibn Majah Page 113)

Even this command of the Holy Prophet (sallal laahu alaihi wasallam) is an open command, since it is not specific. Thus, if we decide to go to the Mazaar of any Saint to make Ziyaarah during any day in the year, then this will be a part of the said command, and will be a means of reward and blessing. This is what the Urs really is, that we appoint a certain day, to gather at the Mazaar of a Saint, where we make Esaal-e-Sawaab and make dua through his mediation. Imam Abu Bakr bin Shaiba narrates the following Hadith, "The Prophet (sallal laahu alaihi wasallam) used to visit the Mazaars of the Martyres of Uhud, at the beginning of every year." (Radul Muhtar Vol 1 – page 604)

These people try to confuse the unwary public, by saying that these actions were not from amongst the practices of the early days, thus making it Haraam and Bid'at. The answer to this has already been stated earlier in this book, but is being repeated for the benefit of those who did not see this. The method of preparing the syllabus for their Madrassahs, teaching the books such as Qaaida Baghdadi and Bukhari etc, specifying days for examination, passing or failing students, holding conferences and huge functions etc. were not practices of the early days. Even the Bukhari that we teach was not written then in the way that it is written today, with volumes, chapters, footnotes, sections etc. Are these not amongst the practices that were not in the early days? Then why only is their objection that

which we do? The opposition should answer this, and then we will present our answer.

One so called logical point of Janaab Gangohi Saab is being quoted, where he says, that "Introduction of something new in religion is Haraam and bid'at, and introducing something which is from or with Deen is permissible and desirable."

This statement of Gangohi is totally contrary to the Hadith of Sahih. It is narrated on the authority of Hazrat Jareer bin Abdullah (radi Allahu anhu), that the Holy Prophet (sallal laahu alaihi wasallam) said**, "Any person who innovates some good practice in Islam, will be rewarded for this, and he will also be equivalently rewarded for all those who acted on this after him, and there will be no shortage in his reward and if any person innovated some evil practice in religion, then he will be sinful for this, and he will be equally sinful for all those who acted upon this after this, and there will be no shortage in his sin."**

Always Commemorate the Urs of the Awliyah and attain their blessings. Love them and you will attain closeness in the Court of Allah and His Rasool (Sall Allaho Alaihi Wa Sallam).

Chapter 3

Ghausul Waqt Huzoor Mufti-e-Azam Hind's
(Radi Allahu anhu)
Steadfastness

Obedience to the Shariat and Steadfastness on Righteousness

The simple meaning of Istiqaamat (steadfastness) is to be obedient to the Shariat and to follow the Holy Prophet Muhammad (Sall Allaho alaihi wasallam) in such a manner that ones foot never moves from the way of the Holy Prophet (Sall Allaho alaihi wasallam) and to remain steadfast on this path consistently.

For a person to be a Wali Allah and Aarif Billah it is necessary and compulsory for him to follow the Shariat, be obedient to the commands of the Holy Prophet (Sall Allaho alaihi wasallam) and to remain consistently steadfast in this way. One can never reach the levels of Wilaayat and Tariqat if one does not follow the Shariat, even if he does hundreds of thousands of actions that seem like miracles to ignorant people, he still will not be regarded as a Wali if he does not follow the Shariat.

Explaining this issue of Wilaayat and Tariqat, whilst giving reference to numerous learned, pious and blessed personalities, The learned **Raeesul Atqiya Hazrat Allama Maulana Mufti Naqi Ali Khan** (radi Allahu anhu) the father of Aala Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu) states, ***"Tariqat cannot be achieved without Shariat and without following the commands of Rasoolullah (Sall Allaho alaihi wasallam) one can never attain any treasures."***

Hazrat Allama Naqi Ali Khan (radi Allahu anhu) then presents the following examples to substantiate this topic:

Imam Qushairi reports on the authority of **Hazrat Imam Junaid-e-Baghdadi** (radi Allahu anhu), "Without following Rasoolullah (Sall Allaho alaihi wasallam) all the paths are closed to a person. That person who is ignorant of the (laws) of

Quran and Hadith is not able to follow for the way of Sufis is bound by (obedience to) The Quran and Sunnah.

Hazrat Sirri Saqti (radi Allahu anhu) says: "A Sufi is that personality, that Ma'rifat does not cause any interference in his Taqwa. He does not say anything contrary to the Shariat and through the power of Karaamat, he does not make anything halaal which is haraam in the Shariat."

Sultaan-ul-Aarifeen Hazrat Bayazid Bustaami (radi Allahu anhu) says, "If you see a person flying in the skies, then too do not accept he is a special servant unless he is not steadfast in the Shariat."

There was a person in Bustaam who was well known for his miraculous actions. Hazrat Bayazid Bustaami (radi Allahu anhu) went to meet him. Co-incidentally at that moment the said person spat in the direction of Qibla. Hazrat Bayazid Bustaami (radi Allahu anhu) left his place immediately. He then said, "How can one who is not aware of the ethics of Shariat be able to recognise his Creator?"

Abu Sulaiman Daaraani (radi Allahu anhu) says, "That which comes into my heart, I look at it in the light of Shariat. If I find that it is in accordance with the Quran and Hadith, I act upon it, otherwise not."

Some Sufis have mentioned, "Today whomsoever is steadfast on Shariat is the one who will be steadfast on Pul Siraat and one who moves even slightly away from the path of Shariat, the more he walks the further he will become from his actual goal purpose and objective."

Hazrat Khaja Junaid was informed that for three days **Hazrat Imam Thauri** (radi Allahu anhu) had not eaten anything. He has entered into a state of Wajd and continues saying Allahu Akbar Allahu Akbar. He asked, "What is the condition of his Namaaz?" It was mentioned that he comes back into a normal state during the times of Namaaz. He said, "Alhumdulillah! His condition is true as he is protected from acting contrary to the Shariat."

Hazrat Khaja Zunoon Misri (radi Allahu anhu) says, "The sign of the love of Allah and His Rasool (Sall Allaho alaihi wasallam) is this that in ones actions, habits commands and prohibitions, one should follow the example of the Holy Prophet (Sall Allaho alaihi wasallam)." **Note:** The above ends the explanation presented by Allama Naqi Ali Khan (radi Allahu anhu) in his world renowned Suroorul Quloob bi Zikril Mahboob page 209….

From this discussion, it is evident that the sign recognising Wilaayat and Buzrooghi is through the personality's firmness and steadfastness on Shariat. He takes caution in the issues of the ethics of the Shariat and he protects himself from the actions that are contrary to this. He holds close to his heart all that which is in accordance with the Quran and Sunnah and keeps away from that which is contrary to the teachings of the Quran and Sunnah.

When one looks at the life of Huzoor Sayyidi Mufti-e-Azam Hind (radi Allahu anhu) then his entire life can be seen in accordance with the commands of the Shariat. He spent his entire life in the love and obedience of the Holy Prophet (Sall Allaho alaihi wasallam). If a person needed to know whether a certain action was permissible or not or if a certain action was a sunnah or not, then on presenting himself in the bargah of

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) he would immediately recognise what was right and wrong and what was the Sunnah method of doing certain things, as he lived his life in the obedience of Allah and His Rasool (Sall Allaho alaihi wasallam) following with deep love the Sunnats of Holy Prophet (Sall Allaho alaihi wasallam).

Maulana Ruknud'deen Asdaq Saahib whilst discussing the personality of Huzoor Mufti-e-Azam (radi Allahu anhu) writes: "If the sign of Wilaayat is only in the following of the Sunnah of the Holy Prophet (Sall Allaho alaihi wasallam) then I would like permission to say based on that which I know, in India, during this time, there was no greater Wali than Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

The Abdaals and the Abraars are appointed for a set purpose through the command of Allah. With the exception of them, for as far as I am able to see, I have not seen any other person who is so understanding of the laws of Allah, who has so much of firmness in following the Sunnah of Rasoolullah (Sall Allaho alaihi wasallam) and one who is so particular in even following the Mustahabs (desirable optional actions) like Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

We see those who are steadfast in fulfilling their fard and waajib actions as it is not so difficult to realise the importance of these actions but it is very difficult to have that deep sight that sees even those very minor details, minor errors and every little weakness. Leave alone Makrooh actions, he would even in his ill health not allow that to be done which was khilaafe-e-Oola (Contrary to the best way of doing things). Even though he was in such a position (due to health in his latter days) where he had reason according to Shariat to be exempt from

certain sunnahs, but even in such a time he did not even leave those actions which were Mustahab

He practiced them with such love and dedication that he did not even bother if he became uncomfortable (due to illness) when fulfilling these practices. He set such standards for him self that he never allowed himself to move from it even one bit. Such an individual amongst individuals and such a unique personality in this era, I have never seen except Huzoor Mufti-e-Azam Hind (radi Allahu anhu)."

It must be said that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was so firm in the Shariat and his karaamats were so obvious that even after passing from this mundane world, he showed the example of firmness on Shariat and steadfastness in the Deen. At the time when he was being Ghusl after he had passed away, a portion of the material covering the thigh area was about to open.

His hand immediately moved and he held the cloth and pulled it back in place. Many of those who were present including Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qadri Azhari Qibla, Qaari Amaanat Rasool, Maulana Naseerud'deen Saahib and others saw this karaamat and this steadfastness of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) even after passing from this world.

Through this clear karaamat, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) displayed to the people of the world that one should try to follow the commands and Sunnahs of the Prophet (Sall Allaho alaihi wasallam) under all circumstances and one should never allow oneself to move even one bit from the path of Shariat. He also displayed through this Karaamat that even though a Wali passes away, he is not dead, but he is alive. He

is aware of that which is good and that which is bad and he has the ability to do things and fulfil requirements. May there be thousands of Salaams on such a grand and blessed personality who even after passing from this world remained so firm on the Shariat. If this was his firmness after passing from this world, what can be said about his firmness and steadfastness on the Shariat in his life on this world? No doubt, he was a walking example of the Sunnats of the Holy Prophet (Sall Allaho alaihi wasallam).

Jin Ki Har Har Adaa Sunnat-e-Mustafa
Un Ki Noorani Turbat Pe Laakho Salaam

A FEW EXAMPLES OF MUFTI-E-AZAM'S STEADFASTNESS IN THE SHARIAH AND HIS OBEDIENCE TO THE HOLY PROPHET

(Sall Allaho alaihi wasallam)

His steadfastness and punctuality on Faraa'id (Obligatory Actions)

Muslims know very well that Namaaz is a fundamental pillar of Islam and whosoever keeps it established has kept his Deen established and whosoever misses it out intentionally has harmed his Deen (Allah forbid). One of the special qualities of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was that no matter where he was, be it at home or on journey, he never ever missed any of his Namaaz and not only did he not miss any Namaaz, but he never allowed his Namaaz to be read out

of the prescribed time even if he had to go through hundreds and thousands of difficulties to do so. There were even certain times when he would even disembark from the train of bus to make he performed his Namaaz properly. One such incident was narrated by the Late Raaz Ilahabadi who was a well known poet and also the mureed of Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

He says, "Once I was with Hazrat from Balrampur on the way to Ilahabaad. Maulana Ridwaanur Rahmaan who is also a very learned Aalim was also with us. Close to Ilahabaad the bus came close to the Phapa Maw Bridge and stopped. This is a bridge over the Ganges River and because only one bus can pass over at a time, the bus had stopped for another bus to pass. Hazrat Mufti-e-Azam Hind (radi Allahu anhu) looked ahead and saw that the sun was about to set. Hazrat asked about where we would read Asr Namaaz. I mentioned to Hazrat that we would read it in Ilahabaad.

Hazrat mentioned that by the time we reached Ilahabaad, the sun would set. After saying this, Hazrat very swiftly took his Musalla and Lota (Water Jug) and disembarked from the bus. There was a very deep cave like crevice in which rain water had gathered. Hazrat told us that he would go into that cave and get water for wudhu and he immediately descended into this deep area.

Both I and Mufti Ridwaan were afraid and astounded at the sight of this. Hazrat continued to say, 'O Allah my Asr Namaaz! O Allah my Asr Namaaz! O Allah, Have Mercy on me and allow me the chance to pray my Asr Namaaz. What a problem, the sun is going to set just now.' Saying this, Hazrat swiftly descended into the depth of the cave like area. Others were calling to Hazrat to be careful and a police officer was shouting

out that Hazrat will fall, but he began to descend even faster into the creek. I ran towards Hazrat and tried to hold his blessed hand, but his strength was so much that I can not explain. It seemed as if just now he would fall into the creek but Hazrat comfortably got to the water.

When he finally got there and put the lota into the water to get some water for wudhu, water and dirt came out together at the edge of the water. Hazrat then looked towards me and threw his shawl to me and said, 'You read your Namaaz as you are in wudhu.' I immediately followed Hazrat's command and commenced my Namaaz.

Then after a while I saw that Hazrat began to walk on that water which was very deep and as Hazrat got to the middle of this pond, a huge stone emerged from the water. Hazrat sat on the stone and performed wudhu in the centre of that huge pond in the creek.

My eyes could not believe was I had just seen. I began to wonder how this weak looking elderly person managed to walk on this water and reach the middle and then I wondered about where the huge stone had suddenly come from? Hazrat after making his wudhu came back to the edge of the pond. He took the Musalla and read his Asr Namaaz (in the appointed time). When I turned and looked over my shoulder, people where standing on the roadside and on the bridge looking at this scenario in total amazement." **Subhaan Allah!**

His exemplary Namaaz and the Train waits as he Performs his Namaaz

In this incident you will be able to witness a Namaaz that was performed drowned in love and deep thought of Allah. Hazrat Shareh Bukhari Mufti Shariful Haq Amjadi alaihir rahma says:

"Once whilst travelling from Ujain to Jaipur Hazrat took the Bombay Dehradun Express from Naghda Railway Station. He had with him a second class ticket. When Hazrat got into the train, the entire bogie was occupied by soldiers.

The general public is aware of the behaviour and the harshness of the soldiers. These soldiers were seated on their seats with their legs spread out. With great difficulty we found place to sit. After a little while, it was time for Asr Namaaz.

The entire train was full and there was no place to even keep your foot properly and the train only stopped at the station for a very short while. Hazrat then said, 'I need to read my Namaaz.' I was worried when Hazrat said this.

There was a huge sikh soldier there who had his huge trunk kept near us and there was some of his stuff on it. I mentioned to him that we would appreciate it if he would move his things for a little while so that Hazrat could read Namaaz on the trunk. He was very understanding and personally moved his things from the trunk and then when the train stopped for a while at another station, Hazrat stood on the trunk and read his Asr Namaaz."

Mufti Shariful Haq further states, "As the time of Maghrib started, Hazrat quickly got off the train without even telling me he was going out. I took the Musalla and rushed out behind

Hazrat. Immediately after turning salaam after the Fard of Maghrib, the train began to whistle. I quickly rushed towards the train but then saw that Hazrat had already made his Niyyat for the Sunnats.

The train now was signalling through the whistling sound that it was leaving. At that moment, only I know how worried I was, because our belongings were on the train and Hazrat was on the platform reading his Namaaz. I was wondering what I would do if the train had to leave (with the belongings). At that moment my sight fell on the Engine compartment and I noticed that the train driver was looking at Hazrat.

I then felt a bit easy. Only after Hazrat completed his Namaaz and embarked onto the train again, the train left the station. At such a tense time, people with the most solid and firm minds become tense and uncomfortable but Huzoor Mufti-e-Azam Hind (radi Allahu anhu) comfortably read his Namaaz without any tension or worry. This is proof that Huzoor Mufti-e-Azam's position the Court of Almighty Allah was so strong that nothing could be a hurdle to him."

Such a personality is very difficult to find today, who would go into a creek for water to make wudhu, who would read his Namaaz even in a huge crowded compartment and who would not care if the train left but he fulfilled his obligation in the Court of Allah. Not only was he firm in fulfilling his Fards, but also made such efforts to accomplish the Sunnats.

Huzoor Mufti-e-Azam's Caution And piety in Namaaz

Before presenting the actual incident, it is necessary to shed light on one particular ruling. For anything to be applied on

any area of wudhu which needs to be cared for or that which causes extreme discomfort when removed is exempt in the Shariah. If one makes wudhu without removing such a thing, the wudhu will be regarded as valid. An example of this is the ruling which is mentioned in volume two of Bahaar-e-Shariat,

"That thing which is generally or specially required by a person and it is difficult to be careful and to avoid this, be it on the nails or under the nails or on any other part which needs to be washed, then by it being on t his area, even though it becomes stained and even if water cannot go under it, even if it is a hardened thing, the wudhu will be regarded as valid, This refers to those things, such as the dough in the case of cooks or those who knead dough, the colour stains of those who do dying, the colour stain on mendhi used by women, the ink stains on the hands of writers, the thick soil on the hands of labourers, the residue of surma on the eye lashes. The same refers to the dirt on the body, sand, dust and the droppings of flies and mosquitoes etc" (Also the choona and katta [lime etc, from paan] which is usually stuck under the nails).

However, if one sees any of these and is able to easily remove them, it should be removed and water must be passed over the said area.

Thus, if one still reads Namaaz with any of the above mentioned things stuck to the part of the body that needs to be thoroughly washed in wudhu, the wudhu will still be valid and Namaaz will be done, even though after Namaaz one realised that this was stuck on the body. Now after knowing this, if one still repeats ones Namaaz with the intention of caution, then this is ones piety. Now an eyewitness account of how Huzoor

Mufti-e-Azam Hind (radi Allahu anhu) showed caution and piety in such cases can be understood from Maulana Qurban Ali Razvi Bisalpuri.

He says, “Once Huzoor Mufti-e-Azam Hind (radi Allahu anhu) came to Bisalpur Phillibit and stayed at the house of this humble servant. After a few people made requests, Hazrat visited their homes as well and I accompanied him there. He spent a short while at each of their homes and then came back to my humble residence. On the road we were about to pass the Jaame Musjid. It was the time of Asr, so Hazrat said that we should perform our Asr Namaaz.

Hazrat went into the Musjid. He then made wudhu and we too made wudhu. He asked who would perform the Namaaz. He then asked me to lead the Namaaz and I said that Huzoor should lead the Namaaz. Thus, Hazrat performed the Namaaz and there were four or five of us as followers. After Hazrat had performed Namaaz, he carefully looked at his little finger and said, ‘Some Katha (catechu used in paan) seems to be stuck on my finger nail. I will make wudhu again.’

I noticed that there was a very small area of the little finger nail that had a slight colour of the khata on it and no one would generally even be able to realise that and wudhu with that was still valid if the stain is not such that water cannot pass over the area. Actually even though the Namaaz was valid he repeated his wudhu and then repeated the Namaaz.

When the Jamaat was repeated, Janaab Sa’adat Yaar Khan who was not in the first Jamaat came in and joined the second Jamaat. When after Namaaz Hazrat saw those person present there who were not in the first Jamaat, he said, ‘you should repeat your Namaaz as your Namaaz is not valid as this

Namaaz was just being repeated as a precautionary measure.' Immediately that person without thinking blurted out, 'Even though you were in the Namaaz, you saw me joining?' Hazrat replied, 'That which is seen parallel in Namaaz is not regarded as looking in Namaaz.' Allahu Akbar!

How conscious Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was of the Shariat? The answer to this can be found in the above mentioned incident. Even though there was only slight khata on his little finger nail, he was cautious and repeated his wudhu and Namaaz."

He performed Namaaz in the Musjid even in times of Apprehension

At the time when India was split into Indo-Pak, it was a testing time for the Muslims who were in a very difficult situation. There was an atmosphere of terror and fear, so much so that the hindus were thirsty for the blood of the Muslims and the Muslims were leaving India to go to Pakistan.

Even Mohalla Saudagran in Bareilly Shareef was not spared from this frightful time. Even there, the lives of the Muslims were in great danger and many had already been martyred. Even in such a time, Huzoor Mufti-e-Azam (radi Allahu anhu) kept the Musjid populated and even though people tried to stop him many times, but he would go to the Musjid to perform his Namaaz.

Maulana Yasin Akhtar Misbahi writes, "During the time of split of India, when Muslims and hindus were much against one another and holi was being played with fire and blood in the Indian continent and where every day was a day of horror especially those areas where Muslims were gathering their

belongings to leave, in such a frightening time, he (Huzoor Mufti-e-Azam) used to read Namaaz in the Musjid. He never bothered about his life but would go to the Musjid on time, even though many tried to stop him from going. People can go to Bareilly Shareef and witness that in the said Mohalla, only his family are the Muslims who live there and all the others around them are hindus who are most shirnaths."

During such a difficult time, Huzoor Mufti-e-Azam's actions and him keeping Namaaz established in the Musjid when none other was there is the explanation of this verse of the Holy Quran where Almighty Allah says,

"It is those who populate the Musjids of Allah, who bring Imaan in Allah and the Last Day and those who establish Namaaz and give Zakaat and those who fear none but Allah, so it is soon that they will be of those who are truly guided." (Surah Tauba)

His Journey on an Aeroplane and Namaaz

Today, we worldly people enjoy the journey on a plain due to the comforts we attain by this means of travel. We also enjoy it as the journey is much quicker or we just enjoy flying for whatever other reason, but what can be said about the foresight and thinking of a Wali of Allah that they do everything with the intention of Allah's Ibaadat.

There walking, talking, sitting, moving, sleeping, waking, remaining silent, and everything else is for the Ibaadat of Allah. Those who study the life of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) will definitely reach this conclusion that he lived his entire life in the obedience of Allah and His Rasool (Sall

Allaho Alaihi wa Sallam). Before he did anything, he first thought if it would be an action that would please Almighty Allah and His Beloved Rasool (Sall Allaho Alaihi wa Sallam). Everything and every moment was in the remembrance of Almighty Allah.

An incident relating to Huzoor Mufti-e-Azam's journey by plane is being presented so that those of us that are lost in the luxuries of the world may realise how the pious servants of Allah spend every moment in the Ibaadat of Allah and how they live proper Islamic lives.

This incident happened during the time when some people in Bombay had arranged the Forty Day Fateha of Hazrat Sayyidul Ulama Marehrawi (alaihir rahma) and they had intended to invite Huzoor Mufti-e-Azam Hind (radi Allahu anhu) for this gathering. During this time Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was in Ajmer Shareef and Maulana Mansoor Ali Khan and Hazrat Allama Maulana Mushtaq Ahmed Nizami (alaihir rahma) were also with Hazrat.

Hazrat's disciples and well wishes wanted to fly him from Jaipur to Bombay. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) refused this offer by saying that when one can travel from Ajmer to Bombay for fifty rupees, why then should one spend four hundred rupees to go by plane. The disciples went on requesting and finally Hazrat agreed to their request and journeyed by plane. (Some say) this was Hazrat's first journey by plane. Maulana Mansoor Ali Khan says, "We flew from Jaipur to Bombay in one hour. As per the information given, people were at the airport to welcome Hazrat.

We got into a car and then went towards the city. Hazrat was very happy and cheerful at that time and said, "Travelling by

plane is very good. Can you people tell me the reason why it is so good?' Those who were in the car presented their reasons; someone said that is was very good because it is a very comfortable journey, some said it does not take too long and others gave other reasons.

Hazrat heard all there answers and then said,

'The reason for which this plane journey was so good is because no Namaaz gets Qazaa with it. We read Fajr and left four hours later and now we have arrived in Bombay and there is still one hour for the time of Zohr to commence.' On hearing this, all those present said, **'Subhaan Allah'**"

This is the condition of these pious servants of Allah that at every moment, they think about the Ibaadat of Allah and they look forward to performing this Ibaadat punctually. They are absolutely pleased when they find a way to please their Creator and fulfil the duties to Him sincerely and in its appointed time. Their every pleasure is in the attaining the pleasure of Allah and His Beloved Rasool (Sall Allaho Alaihi wa Sallam).

By saying what he said, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) instilled the importance and the love of Namaaz into the hearts of those who were with him. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was so steadfast in his Namaaz that even in his Shajrah Shareef, he gave the following advice to his mureeds (disciples): "It is a great blessing to do everything for the pleasure of Allah by obeying the rules of Shariat. This is a great effort and means of attaining excellence.

Our Grandmasters (Mashaikh) have said, 'People seem to desire doing spiritual excercises, but there is no spiritual

exercise or striving that is equal to being punctual in fulfilling the laws and principles of Namaaz, especially, performing five times Namaaz in the Musjid with Jamaat."

Looking at this firmness of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and his, piety and striving brings to memory an incident about Hazrat Khaja Mu'eenud'deen Chishti (radi Allahu anhu).

Once whilst on his journey, he reached a certain city in Syria. At the entrance of that city there was a cave in which a pious servant of Allah had spent a very lengthy period of time. He had become so weak in the fear and Ibaadat of Allah that hardly any flesh could be seen on his body.

It seemed as if he just had bones and skin on him. Hazrat Khaja Mu'eenud'deen Ajmeri (radi Allahu anhu) went and sat near him. He asked Hazrat Khaja Ghareeb Nawaaz where he had come from and Khaja-e-Paak mentioned that he had come from Baghdad. He said, 'You came from a good place, but it is better if you spent time serving the Dervishes so that you too may attain the yearning of a Dervish. I have been here for many years in this cave away from all worldly things and all people. I divorced myself from everyone and everything and I am hiding in this cave. I am so afraid of one thing, that I spend my entire days and nights weeping.'

Hazrat Khaja Mu'eenud'den Sanjari (radi Allahu anhu) asked, 'Hazrat! What is it that causes you to be in this condition?' He said, 'Namaaz. When I perform my Namaaz I feel a huge fear that what happens if I do not fulfil it correctly and all my striving goes in vain and is destroyed and this Namaaz becomes the reason for Allah to be displeased with me.'

From the incidents that have passed it is clear that even Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was very cautious in his Namaaz. This was due to the fear of Allah and the aim of attaining the pleasure of Allah.

He was so deep in the Fear of Allah and the Love of Rasoolullah (Sall Allaho Alaihi wa Sallam) that his physical body had become very weak in the eyes of those who saw him, even though his face always looked full of light and brightness. Bahrul Uloom Mufti Abdul Manaan Saaheb Qibla says, "In connection with this, I noted one thing which I saw in Huzoor Mufti-e-Azam (radi Allahu anhu) and in one Darvesh in Shimoga, Hazrat Darvesh Baba.

During the latter parts of their lives, when their bodies had become absolutely thin, the face was still full and always bright. One would not be able to look at their face and realise that they had become so thin on the inside. I had noticed this thin physique or Darvesh Baba many times, but I only got to see this condition of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) once in my life.

Once when a few people took Hazrats kurta off to trim the slight hair under his arms, I noticed the condition of his face and his body was different (meaning face was full and didn't show the signs of his deep spiritual striving, but his body showed this which everyone could not see).

Huzoor Mufti-e-Azam stood and performed his Namaaz even though there was Reason for exemption

Once Hazrat had a major injury to the leg and the pain was so intense that even when he would lie down, the pain would cause him discomfort.

The Doctors said that Hazrat should not put water on the leg as it would cause much harm, but even under such circumstances, instead of making Tayammum, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) performed wudhu and instead of sitting, he stood and performed his Namaaz.

Those who were close requested him to make tayammum as the water may be harmful and that he should sit and read his Namaaz, Huzoor Mufti-e-Azam was so firm in making jihad against his nafs he could not be moved from his pure intentions. According to him, this was the only formula and he knew that the excellence of doing what is best is delightful to a true servant.

The Last Maghrib Salaah of Huzoor Mufti-e-Azam Hind (radi Allahu anhu)

Hazrat Mufti-e-Azam Hind (radi Allahu anhu) passed from this mundane world into the hereafter on a night that was very cold. Those who wrote on his life have mentioned that he had become very weak in the eyes of the world and could barely wake up from his bed but he was saying, 'Arrange for me to make wudhu.'

The khaadims who were near him requested him to make tayammum as it was extremely cold. Hazrat refuses their requests and says, ‘Let me make wudhu’ one person takes the jug and tries to pour water for Hazrat to make wudhu. He refuses and takes the jug saying, ‘I want to make wudhu with my own hands’ In this condition he stood and read his Maghrib Namaaz.

People say, ‘Huzoor! Sit and make Namaaz’ but even though he had become so ill and was very weak but he was not prepared to sit and read his Namaaz.

Allah! Allah! How much he loved to make Ibaadat and he had received such steadfastness from the Court of Allah the Compassionate that there is not example of this that can be seen nowadays.

Maulvi Shah Muhammad Raza Qadri Noori who spend a few years in the khidmat of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) says, “During the time when Hazrat had become very ill, he had become so weak due to illness that leave alone walking, he felt it difficult to even stand. Four or five of us would hold Hazrat and walk him to the Musjid.

We would fill water in the lota and leave it for him to make wudhu. Then, we would hold him again and get him to sit in the saff, then the Iqaamat would commence. The moment the Mukabbir would come to ‘Hayya alas Salaah’ Hazrat would start to get up so swiftly by himself without the help of anyone and he would read his Namaaz without any difficulty.

After Namaaz people would take bai’at (Oath of Allegiance) and then he would give some advice. After this, we would have to hold him and walk him back home.”

This is the condition of those who sacrifice everything for the pleasure of Allah and His Rasool (Sall Allaho Alaihi wa Sallam). When they are in the remembrance of their Creator and in the Love of the Holy Prophet (Sall Allaho Alaihi wa Sallam), they forget all their hardships and pains. It is for this reason that Imam-e-Ishq-o-Mohabbat Aala Hazrat (radi Allahu anhu) said:

Un ke Nisaar Koyi kaise Hi Ranj Me Ho
Jub Yaad Aa Gaye Hain Sub Ghum Bhula Diye Hain

Steadfastness on Waajibaat

It is the law of Shariat that every that thing which is connected to the Prophet (Sall Allaho Alaihi wa Sallam) must be respected and to do so is Waajib (compulsory).

The importance of this has also been mentioned in the books of Fiqh and it has been mentioned that to respect them is compulsory. It is very clear that if one wishes to attain salvation and steadfastness, then he must follow the commands of the Quran and at the same time acknowledge the importance of respecting the connection to the Prophet (Sall Allaho Alaihi wa Sallam). The Prophet (Sall Allaho Alaihi wa Sallam) said,

"O People! I am leaving behind for you two powerful and important things. For as long as you hold firm to these two, you shall never ever go astray; The first of them is the Book of Allah (The Quran) and the second is my pure Ahle Bait" (Mishkaat page 569)

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and his distinguished and blessed father Aala Hazrat (radi Allahu anhu) until their last breaths never showed any shortcoming in

respecting a Sayyid. They always showed great love to those who were connected to the Holy Prophet (Sall Allaho Alaihi wa Sallam) of which there are many examples present.

One such example is being presented below about a person concerning whom it had become well known that his family had relationship with Deobandis, concerning whom the Ulama-e-Arab and Ajam gave Fatwa of Kufr and concerning whom it has been commanded that we should not meet, associate or make salaam etc to them as all this is forbidden (based on their corrupt beliefs).

When the very same person came before Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and said that he had nothing to do with such people, Huzoor Mufti Azam Hind (radi Allahu anhu) showed him the compulsory respect and love that should be shown to a descendant of the Prophet (Sall Allaho Alaihi wa Sallam). Bahrul Uloom Mufti Abdul Manaan says, "Babu Mia whose forefathers were the supporters of Deobandis came to meet Huzoor Mufti-e-Azam in the room situated in the western corner of the lower floor of Jamiatul Ashrafiyah Mubarakpur during the foundation laying ceremony of the Jamia.

He entered the room, made salaam to Hazrat and held his hand out to shake Hazrats hand. Either he introduced himself or someone mentioned to Hazrat or Hazrat had already known about his situation. Hazrat neither answered his salaam nor shook his hand. Rather, Hazrat asked, 'your family members have been supporters of ulama-e-deoband and the Fatwa-e-kufr is on them from the Ulama of Arab and Non-Arabs as well. If you too are in the same position as they are, how then can I make salaam to you and have conversation with you, whereas

the Hadith Shareef has commanded us to break all ties with such people?'

Babu Mia said, 'Huzoor! In the issue of the Fatwa of Kufr against the elders of deoband I too am with the rest of the Muslims. He then even presented a written acknowledgement of this to Huzoor Mufti-e-Azam Hind (radi Allahu anhu) with his signature. When this happened, those present saw an astonishing scenario. Huzoor Mufti Azam Hind (radi Allahu anhu) said, 'Young man, please stand up!'

Neither did Babu Mia nor anyone else in the gathering realise why this command was being given. The moment Babu Mia stood up, all those present saw this great personality with white beard, a personality with knowledge, wisdom and excellence, got onto the ground and held the young mans feet with both his hands. Huzoor Mufti-e-Azam raised his bright eyes towards the young mans face and said, 'Honourable son! I am you servant and the servant of your family (Sayyids).

Whatever we have is that which has been given to us by your Beloved Forefather (Muhammadur Rasoolullah Sall Allaho alaihi wasallam). What ever I did with you in the beginning was to fulfil the command of your Beloved Forefather (Sall Allaho Alaihi wa Sallam) and the command of this Deen he brought……'

Allahu Akbar! It seemed like a servant was holding the feet of his master begging for forgiveness. During this time all those in the gathering were in a highly spiritual condition. The world was seeing that in reality and without doubt, guidance, obedience to the Shariat and Obedience to the Sunnat is through the blessed feet of these beloved personalities.

This incident should be a lesson to those who claim to be from Ahle Sunnat and yet they associate with and befriend budmazhabs.

The moment Huzoor Mufti-e-Azam Hind (radi Allahu anhu) found out that a certain person was a non-Sunni, He would immediately stay away from such a person and why should it not be so, when it is clearly mentioned in the Hadith Shareef that the Holy Prophet (Sall Allaho Alaihi wa Sallam) said, "Stay away from the budmazhabs and keep them away from yourselves, so that they may not mislead you and so that they may not plunge you into corruption. (Muslim)

In one narration it has been mentioned,

"If they become ill, then do not visit them and if they die, then do not go to their janazah" (Abu Dawood)

Ibn Majah has one more statement which is,

"When you meet them, then do not convey salaam to them."

Aqeeli Narrated from Anas radi Allahu anhu that the Prophet (Sall Allaho Alaihi wa Sallam) said,

"Do not sit with them, Do not drink water with them, Do not eat with them and do not marry amongst them."

Once Huzoor Mufti-e-Azam Hind (radi Allahu anhu) went to Sultan Ganj and was invited by some people to visit the Sajjada Nasheen of Pulwari Shareef whose name was Awn Ahmed. He used to call himself Sayyid, so on hearing that he was Sayyid

Hazrat accepted the invitation and decided to go their. As they were about to take Hazrat Janaab Alhaj Munne Mia who lived in Sultanpur mentioned to Hazrat that Awn Ahmed did not accept the Fatawa of Kufr regarding the ulama-e-deoband and that he remained silent in this issue.

The moment Hazrat heard this, he read 'Laa Howla Wa Laa Quw'wata il'la Bil'laahi and Astaghfirullah and refused to go there.

From this it is evident that even if unintentionally, we meet with any budmazhab or Sullah Kulli (someone who is good with sunnis and non-sunnis as well) then on being informed, it is better to make tauba and Istighfaar from this. The ruling is clear. How can one who is the enemy of Allah be your friend? The sign of Imaan is that one should not be friends with those who are the enemy of Allah and His Rasool (Sall Allaho Alaihi wa Sallam). Almighty Allah says in the Holy Quran:

"You will not find those who bring Imaan on Allah and on the Last Day loving the enemy of Allah and His Rasool, even though they maybe their fathers, their sons, their brothers or the people of their tribe" (Surah Mujadilah verse 22)

Once, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) visited Hyderabaad. He was invited to the Musjid for a programme. He entered the Musjid and respectfully sat with his head lowered and engrossed himself in the remembrance of Almighty Allah.

Those waiting in the Musjid wanted to make Ziyaarat of that blessed and bright face of this Wali-e-Kaamil but could not get the chance to do so as Hazrat was seated with his head

lowered. Finally, the Sayyids of Hyderabaad requested Hazrat to sit on the Mimbar, so that the people would be able to make Ziyaarat of his Mubaarak face to their hearts desire. Hazrat heard their request and then respectfully said, "The Family of the Prophet (Sall Allaho Alaihi wa Sallam) (Sayyids) sitting down and I am sitting on the Mimbar. I will never be able to do this."

This was another incident that showed his steadfastness in respecting the illustrious family of the Prophet (Sall Allaho Alaihi wa Sallam).

Another Example of His Love for Sayyids

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had been invited to a gathering of Darul Uloom Rab'bania in Banda. Maulana Siraj Mas'udi who was present at this time says that when Hazrat arrived after a lengthy journey, the hosts decided that Hazrat will be left to rest for a while and mureeds and well-wishers will be allowed to meet him afterwards.

After Hazrat had gone to sleep, two young students from the Darul Uloom who were Sayyids, requested permission from the hosts to go into Hazrat's room and make his khidmat. They waited for Hazrat to fall asleep and then entered the room. Hazrat was already in a deep sleep.

The moment they reached out to touch his feet, Hazrat woke up from his sleep and said to the children with much love, **"My dear children. Aren't you Sayyids. I am already a sinful person. Do not cause me to become a bigger sinner. To show respect to you is compulsory upon me."**

He said this and then spoke with much love and affection to both the children. Allahu Akbar! What can be said about such a personality who is asleep and before a Sayyid even touches his feet, he is aware of it. This is the power of the sight of Awliyah. Their eyes sleep but their hearts are awake.

After Hazrat awoke, scores of people came to visit him and spend time in his holy court.

Before leaving Darul Uloom Rab'baania Huzoor Mufti-e-Azam (radi Allahu anhu) went over to Hazrat Allama Sayyid Ghaazi Rab'baani Saheb and said to him, 'You are a descendant of the Prophet (Sall Allaho Alaihi Wa Sallam).

Please place your hand on my head and make dua for me.' On hearing this Allama Sayyid Ghaazi Rab'baani said,

'You are a Buzroogh. I do not have the audacity to do this with someone of your exalted status. I just ask Almighty Allah to always keep the Saaya of pious personalities like you over us.'

After all this, Hazrat still took the Allama's hand and placed it on his head and said, 'It is my wish'

A Splendid, Kind and Generous Host

One of the beloved Sunnats of the Prophet (Sall Allaho Alaihi Wa Sallam) is to feed people and to be good to your visitors. The Holy Prophet (Sall Allaho Alaihi Wa Sallam) said, "Verily there is a right of your visitors over you."

In another Hadith Shareef, the Holy Prophet (Sall Allaho Alaihi Wa Sallam) said, “It is necessary upon that person who has faith in Allah and in the Last Day to respect and honour his visitor and to be generous towards those who require kindness”

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was so attached to this Sunnat of the Prophet (Sall Allaho Alaihi Wa Sallam), that all those who visited the home of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) will confirm that he was very particular in serving his guests. He would make the guests eat in his presence so that he could be comfortable that they had eaten well. It was even seen that if someone came at odd times of the night and Hazrat had just sat to eat, and everyone had already eaten and the food was finished, Hazrat would send his food to the visitor without any problem and would gladly suffice with a cup of tea. He followed the Sunnat of the family of the Holy Prophet (Sall Allaho Alaihi Wa Sallam).

Maulana Irfaanul Haq Sambhali says, “He would always be willing to assist the poor and the downtrodden. Caring for his guests was one of his unique qualities. Daily, scores of people from all nooks and corners came to Bareilly Shareef and he would feed them all from the Langar of his home. If he heard that one of his guests had eaten somewhere else, he would become very upset and he would say, “You are guest at my home and for as long as you are a guest here, you should eat at my house.”

Hazrat not only used to care for the eating of his guests but he also took care of their other needs as well. Maulana Aslam Bastavi Saaheb Sheikhul Hadith Madrassa Anwaarul Quraan (Balrampur) writes, “It was a cold winter’s night and some stranger had come as Hazrat’s guest. As per his habit, Hazrat

dished out the food with his own hands for the guest and then said to his son in-law Janaab Saajid Ali Khan, “Arrange some bedding and blanket for the guest”

In answer to this Saajid Mia who was very outspoken and enjoyed saying a few words, said, “What is bedding and blanket, even my life is present for the guest” On hearing this Hazrat said, “What will the guest do with your life? Will he cover himself with it or lay down on it? The guest does not require your life. All he needs is some bedding and a blanket.”

Preference to visiting the ill over A Meeting with the Governor

To visit the sick is one of the great Sunnats of the Holy Prophet (Sall Allaho alaihi wasallam) and this sometimes even becomes waajib. It is mentioned in the Hadith Shareef that the Holy Prophet (Sall Allaho alaihi wasallam) said, “Feed the hungry, visit the sick and give compensation and free the prisoner.” (Bukhari Shareef).

It is on the authority of Bara ibn Aazib (radi Allahu anhu), “The Prophet (Sall Allaho alaihi wasallam) commanded us to follow a Janaaza (partake in Janaaza), visit the sick and to make the conveying of salaam common amongst the people.” (Bukhari Shareef)

The moment Huzoor Mufti-e-Azam Hind (radi Allahu anhu) heard that a certain person was ill, he would make an immediate effort to visit the sick person. It has been mentioned in a Document on Sadrush Shariah that once both Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and Huzoor Sadrush Shariah (alaihir rahma) travelled together to Bombay en route to Hajj. On reaching Bombay, Huzoor Sadrush Shariah alaihir

rahma took ill. Even though both the pious servants were living a distance away from one another, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) would go to visit Huzoor Sadrush Shariah (radi Allahu anhu) on a daily basis. Finally Huzoor Mufti-e-Azam left by ship for Hajj and after he had left, Huzoor Sadrush Shariah (radi Allahu anhu) had passed from this world.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was so firm in following the Sunnat of visiting the ill, that once the governor of U.P. Ali Akbar Khan came to meet him. He sent a message into the house to say that he would like to meet Hazrat but Hazrat sends someone to tell him, 'What do governors need at the residence of faqeers' He then immediately left home to visit someone who was ill.

Steadfastness on Mustahabs (Desirable Actions)

Not only was Huzoor Mufti-e-Azam Hind (radi Allahu anhu) steadfast on Fard and Sunnats but he also made a great effort to fulfil that which was Mustahab. He was so dutiful in even these mustahabs that others would never be able to follow to the extent he did.

Someone once said, 'Leave the discussion of Fard, Waajibs and Mustahabs, there is no doubt that such a personality who was so dutiful in fulfilling mustahabs and even followed the Prophet (Sall Allaho alaihi wasallam) in abstaining for those things which were even allowed upon him, is definitely a personality who is the shining example of the Holy Prophet's (Sall Allaho alaihi wasallam) practices and the protector of his practices.'

One personality says about Huzoor Mufti-e-Azam Hind (radi Allahu anhu),

"I saw the life of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) from all angles, whilst he was on journey and whislt he was at home and I witnessed both his practices and his knowledge, Allah is my witness, I have never seen any of his actions or any of his practices to be contrary to the Shariah."

The Ruling regarding Mustahab and how Huzoor Mufti-e-Azam Hind (radi Allahu anhu) practiced on Mustahab

The manner of making Masah of the head in wudhu is that which is commonly known and practice by all Muslims. The other method of making Masah, is to take the three fingers of each hand and palms of each hand and pull it over the head from the forehead area to the back and in doing so, the Masah of the entire head is also done.

The Jurists have mentioned this way to be Mustahab (Desirable) and better, but ordinary people do not usually think of this and if they do, then many do not even practice this since the method that is common amongst them is what they practice.

Sayyidi Taajedaar-e- Ahle Sunnat Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is a personality whose other special habit was that his practices complimented his statements. If he commanded something, then he did the same.

He strictly followed the laws of Shariat as per the Fiqh Hanafi and he did so to make this a common practice amongst the

Muslims. He mentioned this to be best in his Fatawa-e-Mustafawiyah and he practiced what he commanded as well.

Maulana Muhammad Azam Saahib says, “Once I watched Huzoor Mufti-e-Azam Hind (radi Allahu anhu) making wudhu very closely and saw that he carefully washed his hands up to and including the wrists, he rinsed his mouth thrice, cleaned his nose thrice, washed his face thrice then he washed his hands up to and including the elbows thrice.

Subhaan Allah, it seemed that I was not just looking at him making wudhu, but he was doing it exactly as mentioned in the books of jurisprudence by the learned Jurists. It was like I was looking at the commentary of these laws in practice format. When he was about to make Masah of the head, I saw that instead of the normal manner of masah where the hands are moved over the head front to the back and then taken back to the front, rather, he took three fingers of each hand and the stomachs of both palms and then in one movement he made masah of the entire head and stopped without coming back to the front.

I had not as yet seen in any book of Jurisprudence, this method of making masah and neither had I witnessed anyone else do it in this way. I thought that Hazrat had done this due to his weakness of health and decided not to go from the front to the back and then come back to the front as it was discomfort to him in his age, even though I felt this was the mustahab way. This is the only action of Hazrat which I saw and felt was contrary to Mustahab.

After ten of twelve years, I was amazed when I was requested by Janaab Qurban Ali to proof read Fatawa-e-Mustafawiyah before it went for print (in case of any typographical errors)

and it was in this book that I saw the ruling about the Masah of the entire head and the fact that it was Mustahab to do so. The question was asked in the Query about which was the best way to make Masah?

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) answered by writing, **'By using the three fingers of each hand and the stomachs of the palms and then making masah of the entire head moving from front to back only once is the best and most excellent manner of making Masah.'** Initially I thought that he had made masah in that way (12 years ago) and that way was not Mustahab, but now I had seen it in writing in his Fatawa. Co-incidentally there was no reference for this in the Fatawa and I felt the need to find a reference.

I turned to volume 1 of Aala Hazrat's (radi Allahu anhu) Fatawa Razvia with the thought that this law regarding Masah will definitely be there. Through the grace of Allah, I found that law in Fatawa Razviyah.

Aala Hazrat (radi Allahu anhu) too had researched this topic and answered the same, giving reference to Raddul Muhtaar etc. in which he mentioned that it is better to make masah of the entire head once by wiping the hands over head just once from front to the back.

This research too was found through the knowledge and practice of Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

Jin Ki Har Har Adaa Sunnat-e-Mustafa
Un Ki Noorani Soorat Pe Laakho Salaam

This is the blessing of the family of Aala Hazrat (radi Allahu anhu) that the sight of learned Ulama do not even go towards those deep facts about Islamic law which is seen and learnt through the practices of Aala Hazrat's family members.

Mufti Abid Hussain says, "I remember well that once Naa'ib-e-Mufti-e-Azam Hind Hazrat Allama Mufti Mohammed Akhtar Raza Azhari came to Jamia Ashrafiyah for some specific reason. I was a student at that time. There was a huge crowd of well-wishers waiting to meet him. It was a great blessing to get the opportunity to read Namaaz behind him.

During this occasion this servant too had the opportunity of reading Namaaz behind him. In one Jahri Namaaz (Audible Namaaz) I think that he read Wad Duha and in the last word of Wad Duha, "Fa Had'dith" He joined the Thaa of Had'dith to the Laam of Allahu Akbar whilst going into Ruku. In the second Rakaat he also read a Surah in which he did the same thing with the last word of that Surah. I read Namaaz but then I started to wonder why he had done that. Even though the doors of whispering are broad but the heart decides that such a great Aalim will not do something which is incorrect.

I personally am very avid reader and enjoy reading many books and through the grace of Allah I come from a very well read family. My late father was the mureed of Huzoor Hujjatul Islam (radi Allahu anhu) and his student and he was from amongst the excellent graduates of Darul Uloom Manzar-e-Islam.

With all this, I had never seen or heard anyone do what Hazrat Akhtar Raza had done and I wondered the reason for this. Anyway, after this action of the learned Allama, I began to

search for the reason for this and finally I found an answer in the explanations of the learned jurists which stipulated,

"In the end of a Surah if the Glorification of Allah is present then it is more excellent to join the recitation with the Takbeer such as 'Wa Kab'birhu Takbeeranillahu Akbar' and 'Wa Am'ma Bi Ni'mati Rab'bika Fahad'dithil laahu Akbar' (In other words the Thaa here must be read with kasra) and if there is such a word in the end which one does not prefer to join to Ism-e-Jalaalat (Allah's Name), the it is better to read it separately."

In other words stop at the end of the Qir'at and then say Allahu Akbar such as in 'In'na Shaani'aka huwal Abtar, one should stop and then separately say the Takbeer for Ruku and if both the conditions are not found then one may join or read separately. (Raddul Muhtaar – Fatawa Razvia – Bahaare Shariat)

Wearing of the tie is not just Haraam but there is a possibility of it leading to Kufr

Huzoor Mufti-e-Azam Hind always abstained from that which was Haraam and contrary to the Shariat. Until his last moments, he kept himself well protected from anything that was against the Shariat and remained a shining example of steadfastness. Not only did he stay away from such actions, but he also kept others away from them.

Today, we live in such an environment and are so lost in western culture that we do not even notice whether a certain action will harm our Imaan or not. We are so intoxicated in the western ideologies that we have forgotten the traditions and

practices that Islam has taught us. We have lost our culture. Sometimes there are those of us who are so involved in western ways that we even lose our Imaan in the process and do not even realise it.

Today, the modern Muslims without any hesitation wear the tie and are involved in such a Haraam action that it could necessitate and act of kufr. When it does necessitate kufr, then a person has to refresh his Imaan and his Nikah.

An example of how Huzoor Mufti-e-Azam (radi Allahu anhu) invited people towards righteousness and towards consciousness is evident from the incident below.

In November 1973, during the Opening Ceremony of the (New) Jamia Ashrafia Huzoor Mufti-e-Azam Hind (radi Allahu anhu) went to Mubarakpur. A person who was wearing a tie came to meet Hazrat.

As he went close to Hazrat, Hazrat held his tie and asked, "What is this?" Then Hazrat by himself said, "This is to follow the Westerners which they use in place of a cross which is contrary to the belief of what is mentioned in the Quran." Immediately Hazrat got him to remove the tie and asked him to repent from wearing it.

Not to instruct the Kalimah to a person who intends to accept Islam is Haraam and an act that necessitates kufr

If an unbeliever shows willingness to accept Islam, then he should be made to read the Kalima immediately "Laa ilaaha il'lal laahu Muhammadur Rasoolullah" To delay this is

absolutely Haraam and the Fuqaha and the learned scholars have written it to be kufr, because for as long at that person is not made to read the Kalimah, it is regarded that one is pleased with him remaining an unbeliever for that amount of time and it is very clear that to be pleased with kufr or to be pleased with the consistency of kufr is also kufr.

Huzoor Mufti-e-Azam Hind's (radi Allahu anhu) habit was that the moment someone showed desire to accept Islam, he immediately taught the person how to read the Kalimah. The incident of how Huzoor Mufti-e-Azam Hind (radi Allahu anhu) made Sadhu Bhagwandas a Muslim is well known from the books pertaining to the life history of Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

When Huzoor Mufti-e-Azam Hind (radi Allahu anhu) found that his heart was ready for accepting Islam, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) immediately made him read the Kalimah and he accepted Islam and was given the name Abdullah. Not only did Huzoor Mufti-e-Azam Hind (radi Allahu anhu) show the importance of teaching a person to read Kalimah when he showed the desire to accept Islam, but Huzoor Mufti-e-Azam Hind (radi Allahu anhu) also wrote a detailed Fatwa on this topic giving reference to eight authentic books such as Majmaul Anhur, Tahtawi and Sharah Fiqh Akbar etc.

He decreed that a person who delays in teaching the Kalimah to a person who has asked him to bring him to Islam is kufr and the said person who caused the delay should read his Kalimah again and refresh his Nikah.

There are so many other incidents where Huzoor Mufti-e-Azam (radi Allahu anhu) displayed his steadfastness in Shariat. It is very difficult to explain every one of them in this brief document, but the evidence of this can be seen in the verdicts issued by him in his distinguished Fatawa-e-Mustafawiyah.

A few queries and answers from Fatawa-e-Mustafawiyah are being presented for better understanding of his knowledge, wisdom and steadfastness.

A few of His Verdicts From Fatawa-e-Mustafawiyah

QUERY:

Zaid says that the Hindus prostrate (make sajdah) to idols and we go to Kaaba and prostrate to a stone. He further says that Hindus put water and flowers etc. on their idols and they say that it will reach Maha Dev (their co called deity) and we go to Kaaba and throw stones and say that shaitaan feels the pain. He asks what then is the difference between us and them? pease present me with such an answer that I too will be fully satisfied.

THE VERDICT:

This person should make tauba (repent) very quickly. No Muslim makes sajdah to the Kaaba. Facing only the direction of the Kaaba, we make Sajdah to Almighty Allah and the Kaafirs make sajdah to their idols. They worship their idols as deities. To say that the Muslims go to Kaaba and make sajdah to a stone is to falsely accuse Muslims. Just as you make your Sajdah facing the Direction of Qibla when you are far away

from the Kaaba, even when you go there, you face the same direction of Qibla.

The only difference is that you are at the actual Qibla. No matter where ever on makes sajdah, it is for Allah only. Can one with even the least intelligence say that when we are praying Namaaz in any other mosque we are making sajdah to the walls of the mosque or if we are praying Namaaz in our homes, then we are making to the walls of our homes.

To say that the direction of sajdah to be what sajdah is being made for, is to reject the reality of Islam and Kufr and this, is such a wrong thing to do. (Wa Laa howla wa laa Quwatta ill billah)

That person who made these statements must repent (make tauba). The Muslims make Rami of Jamraat (pelt the pillars where shaitaan tried to interfere with Hazrat Ibraheem alaihis salaam) and this is only to follow the manner prescribed.

There is wisdom in every command of the Wise. Man often does that which is commanded to him by those he has faith in, without knowing the wisdom behind it. He knows and understands that due to his ignorance and simplicity, he does not recognise the real benefit in doing such action. However, there is always some benefit in it.

Then what can be said about Allah, who is All Knowing. There is no questioning His command and His authority. It is Muhaal (Totally impossible) that he will command you to do that which has a weakness in it.

There is no doubt that there is benefit in that which He has commanded. None of us says that when we throw the stones,

it strikes shaitaan on its body. We only throw the stones to follow the command and duplicate the action of Ibrahim alaihis salaam during the instance when shaitaan tried to be an obstacle in his way and Almighty Allah commanded him to pelt shaitaan with stones, so that he may become disillusioned. We too follow the manner of Hazrat Khaleelullah alaihis salaam when we are there.

To throw stones towards anyone is definitely with the intention of trying to hurt him. If you intend to chase someone away, then too you would throw stones at him, and he would usually run away even if one stone does not hit him. Does a monkey or crow not run (take flight) when they are hit by stones? Sometimes the intention of chasing them only depends on showing ones intent.

Sometimes when wanting to chase a monkey or crow etc. all that one needs to do, is bend over as if picking a stone and then use a throwing action even though one has no stones in ones hand. This action alone is enough on certain occasions to chase something away.

We must realise that it is at the same point that the cursed enemy of Allah (Shaitaan) tried to lead Hazrat Ibrahim (alaihis salaam) astray here. Where then will he leave us. He is all the time behind us trying to mislead us.

The same treatment should be then used here, which was used by Hazrat Ibrahim (alaihis salaam). By following the way of Ibrahim (alaihis salaam) we will receive barkat and that curse shaitaan will flee. Even though not a single stone of Hazrat Ibrahim alaihis salaam went without hitting its target and ours misses the target, but when there is a flurry of stones raining over shaitaan, then he will not wait there, but he will flee. This

will thus fulfill the idea of having shaitaan belittled. If one makes the picture of a person and throws stones at the picture and strikes it with his shoes, the person whose picture it is will definitely feels hurt to see such a thing even though he is not being hit directly on his body, but only his picture is being hit. Thus, to hurt shaitaans feelings deeply, we throw stones at him in the places where Ibrahim alaihis salaam had pelted him.

Now, not to realise the difference between this and that baseless action of the kufaar is definitely a bad thing. How can such a person say that to put water and flowers over an idol equal to the issue of shaitaan being pelted? For the heart to feel pain is not necessary that the body has to be struck.

QUERY

A certain person says that we should not even call a Kaafir a Kaafir. What does he mean by this? When we Muslims are in discussions etc can we not refer to Kaafirs as Kaafirs or should we not call them kaafir in their presence? Please inform me what this person means? Also please let me know which persons belonging to which sect can be called Kaafir? (Question asked by Fazlur Rahmaan - Bara Bazaar Bareilly - 25 Shabaan 1355 Hijri)

THE VERDICT:

The said person's statement is absolutely incorrect and false. He needs to make tauba (repent) from making such a statement. A Kaafir will be referred to and known as a Kaafir and a Muslim will be referred to and known as a Muslim. One false concept of the ignorant (jaahils) is that we should not call Kaafirs as kaafirs because we do not know how his end will be (in other words whether he will die a Muslim or Kaafir). These

ignorant people do not realise that we call a kaafir a kaafir on the basis of his kufr and when he becomes a Muslim, then obviously we will call him a Muslim.

If this is their concept, then they should not even call Muslims as Muslims as they do not know how their end will be. (Allah forbid) What if they die as Kaafir? (Allah forbid).The people who make such statements are those who want to compromise their religion. There are those who eat meat of the cow, keep names like Muslims, do some actions like Muslims, and who in appearance look like Muslims but are hidden hypocrites who say "Call them (the munafiqs) Muslims. We do not even refer to kaafirs as kaafirs. These (munafiqs) are Muslims."

This seems to be some new shariat of these people. The pure Shariat commands us to call a kaafir a kaafir. Those Munafiqs (hypocrites) who were in the time of Holy Prophet (Sall Allaho Alaihi wasallam), would not only read Namaaz behind him and keep fast, but they also partook in jihad. They used to fight against the kaafirs as well.

Almighty unveiled these people. The Quran referred to these evil ones as Kaafirs. The Holy Prophet (Sall Allaho alaihi wasallam) took every single one of them out of his Musjid by saying, **"Get out of the Musjid. You are a Hypocrite."**

One hypocrite whilst with a few other hypocrites said that the Prophet (Sall Allaho alaihi wasallam) says that a certain camel which was lost will be found at a certain place, yet he has no knowledge of the unseen.

Almighty Allah informed the Prophet (Sall Allaho alaihi wasallam) of this and Almighty Allah informed the Prophet (Sall Allaho alaihi wasallam) that when they are questioned

about their actions, they will lie by saying that they were just joking amongst one another and having a light hearted moment.

Even this excuse of theirs was answered in the Holy Quran. Almighty Allah says, 'O Beloved! You say, Do not make false excuses. You have become infidels after your claim of bringing faith."

With the exception of Deen-e-Islam, all other religions are on kufr and any one who claims to be a Muslim and rejects any necessity of Deen becomes a kaafir, such as the Qadianis, Deobandis, Wahabi, Raafdhi, and Naichari etc.

QUERY

Is it permissible to read Qazaa Namaaz after Asr or not? Can one read Qazaa Namaaz after Fajr before the sunrise?

THE VERDICT:

One may read Qazaa before the changing (Taghayur) of the sun. Even after Fajr one may read, but not at the changing or the sun.

QUERY

What is the ruling of Shariat regarding that person who stops people from reading Salaat (salutations upon Holy Prophet sallal laahu alaihi wasallam) and who says that by doing this, (Allah forbid) we are calling to the dead?

THE VERDICT:

Such a person is a very disrespectful and rude person. He does not think what he is saying by speaking such insolent words. It is fard upon him to repeat his Kalima, refreshen his Imaan and re-perform his Nikah.

It seems as if this unfortunate person does not even say As salaamu Alaika Ayuhan Nabi in Atahiyaat during Namaaz. Possibly that this person is a wahabi and if he is a wahabi, then these wahabis say more blasphemous things than this.

Why then is he complaining ab out this. If he is not a wahabi, then he is one who sits in the company of wahabis.

QUERY

Which colour clothes are we not allowed to wear during Namaaz?

THE VERDICT:

Zafraan, safflower or bright red colored clothes is not allowed for men. To read Namaaz wearing these colored clothes is Makrooh.

QUERY

Do the women who wear clothes that are dyed with bright colours need to make the clothes paak (pure) before reading Namaaz with them?

THE VERDICT:

No. However, if it has been dyed in some impure dye, then one must purify ones self too.

QUERY

Do we have to read the Janaza Namaaz of that person who never performed any of his Namaaz in his life?

THE VERDICT:

It is an obligation (Fard) to do so. If none performs his Janaaza Salaah, then all will be sinful. To leave out Namaaz is a major sin, a very huge sin, but it does not make one a Kaafir (so such a person is still Muslim thus Namaaz must be read).

QUERY

From which side must the janaaza of a male be lifted, from the head side of from the feet? and what about for a female?

THE VERDICT:

Both must be lifted from the headside.

QUERY

With the exception of fulfilling the necessary conditions of zakaat, is it necessary to inform the person to whom you are giving zakaat to that it is zakaat.

THE VERDICT:

When giving zakaat to someone, it is not necessary to tell the person that this amount is zakaat.

QUERY

A certain person said to his wife, ‘You are out of my Nikah.’ And ‘You are no more my wife’ and ‘You are of no use to me.’ He even used words of curse and stopped all intimacy between them as husband and wife and had her sent to her mother’s house. He then took another bad woman and kept her in his home. His wife is now two years at her mother’s home. In this case, is she still in his Nikah?

THE VERDICT:

Even though the question is not phrased very well, but after looking at the question I felt that the husband did not say these words as a command but just as a message to her.

After asking the person who presented this question about the matter, he verified that the reason for the husband saying such words was because the wife had left his home without his permission.

This false statement is famous amongst the ignorant people, that if a female leaves the husbands house without his permission then she is out of his Nikah (which is not so). The husband said these words due to this issue and not because he wanted to give her talaaq and neither did he utter these words then to give her talaaq.

It is thus clear that in this case it is not really Talaaq and if this were not the case and he himself said these words then too in reality it will not be talaaq, as this is from the words of kinaaya and kinaaya is dependant upon intention (Niyah).

If he says with Qasam (oath) that, 'I did not say this with intention of Talaaq', then it will not be decreed as talaaq. If however, he accepts that his niyat was that of Talaaq, then the talaaq will be valid. It is in the Fatawa of Imam Qaadi Khan rahmatullahi ta aala alaih and in Hindiya as follows,

'If he said to her, 'There is no more marriage between me and you' or he said, 'Nikah is not existing between me and you, talaaq will only occur if there is intention (of talaaq).

(Close to the same has also been mentioned in Fatawa Khaaniyah).Him saying that you are not my wife anymore is definitely being said just as a message and you are not of any use to me any more is kinaaya and thus depends on Niyah. Thus, in reality to give the decree of talaaq in this case is totaly incorrect and invalid.

QUERY

If a Muslim sells poultry that has died (except through Zibah) and gives the money he has gained from this to Muslims, so that they may buy food or clothes etc. Will this be permissible?

THE VERDICT:

NO (In other words to do this is not allowed).

QUERY

In this country Africa, the leader of the country has passed a rule that the abattoirs should first shoot the ox etc. With a pistol in its head and then make it Zibah. Is this permissible in Shariat or not?

THE VERDICT:

This act is totally impermissible and Haraam. To cause unnecessary pain to the animal without a valid reason in Shariat is torture. To follow such a command is Haraam.

QUERY

Is it permissible to hold gatherings in Muharram to tell people proper narrations about Imam Hassan and Hussain and can Sunni Muslims call this one of their traditional practices and make Niyaz etc as Esaal-e-sawaab for the Ahle Bait. Can a Muslim refer to this too as one of his Islamic traditions?

THE VERDICT:

There is no doubt that to remember Imam Hassan and Hussain (ridwaanullahi ta aala alaihim ajmaeen) is the manner of the Muslims. To remember the pious personalities in reality is to remember Allah.

It is obvious that the closeness that Muslims have to the pious servants of Allah is not for there personal selves. It is because these pious servants are chosen and blessed servants of Allah. They are remembered because they are the accepted servants in the Court of Almighty Allah. To remember them is to attain

blessings and the mercy of Allah. It is also a means of attaining great reward.

To make their zikr (remember them) is to worship Allah and if Allah wills, then it is a means to be given salvation from punishment. Imam Sufyaan bin Uyaayna states, 'By making the zikr of the pious, mercy descends upon you.' And this zikr-e-shahaadat is from the command of Allah.

Almighty Allah says, "And remember them in the days of Allah." The aim of these gatherings of remembrance is for Muslims to show the excellence and piety of their great leaders. It is to show the importance of firmness on righteousness and to hate falsehood.

It teaches us to dislike open sinning and corrupt ways. It is also to strengthen our faith and brighten our hearts with the love of our pious leaders. We also learn how to sacrifice our lives, wealth and everything else for the sake of our religionby studying the lives of these distinguished Imams and we learn to remind others of this.

The manner of these gatherings is a very good manner. There are numerous benefits in this for the Muslims, but the wahabis and deobandis are such enemies of the beloved and pious servants of Allah, that they do not even want to listen to their praises being read. They do not even want to hear that in the entire year a gathering was held in the memory of the pious servants at a certain venue.

Why would they want to hear this anyway, since they know that for as long as this tradition of remembering the pious is with the Muslims, they will continue to love them and for as long as the Muslims have this link to the pious servants of

Allah, it will be difficult for them to trap the Muslims in their web of deceit. These Majalis and blessed Mehfils of Esaal-e-sawaab are like the traditions of Meelad Shareef and Gyarwee Shareef which are practiced amongst the Muslims.

Who does not know that these are beneficial practices in Deen. The Wahabis look at these gatherings like they look at the gatherings of Meelad etc. (With contempt). The actual problem that they have, is their dislike for the pious servants of Allah. They say that because this is a traditional practice, it becomes haraam.

The leader of the deobandis, Ashraf Ali thanvi says the following about traditions, 'To cook Kichra and some food and thus feed it to your family and the orphans etc and then send its sawaab to Hazrat Imam Hussain is actually from the hadith which says that on this day we should increase the food of our families and Allah will give blessing in ones sustenance for the entire year, but because this has been made a traditional practice and it is stipulated as a day to remember. It is on the basis of it being made a traditional practice that we should abstain from it.

He also states that to give people sharbat etc was allowed as it is to distribute water, and so was it permissible to say the narrations of shahaadat etc. But due to it being made a traditional event, it is not permissible.

It seems that they have some hatred for traditional events, be it good or bad. According to them, if it is a traditional practice then it is bad. In reality this is not so. The actual issue is their malice against the pious servants of Allah.

They are not pleased with the remembrance and the honour that is being given to the pious servants of Allah and the Esaal-e-sawaab that is being made.

They say that Esaal-e-sawaab, the remembrance of the pious servants of Allah etc.to be haraam as it is a traditional practice, but when they started the tradition of making mureeds, then what about this? Until recently, according to these wahabis, even this was shirk, but the wahabis of this time seem to think of their predecessors as stupid since they feel that their predecessors labelled such a beneficial and profitable (to them) thing to be shirk and bid'at.

The wahabis will say any thing which gives them financial benefit in any way, to be halaal. If they are told that all the money that Muslims spend in commemorating Majlis of remembrance for the pious, in cooking kichra, giving sharbat and distributing water etc, will be donated to their institutes etc, then this traditional act will be very good for them and there will be no objection as it will be profitable for them.

QUERY

There is a cemetery where there were graves of Ulama, Awliyah and other Muslims. A certain person flattened this place and built a house and he built toilets and bathrooms on these graves,

which are parts of the house. When he was asked to abstain from such a despicable act, he became very angry and blatant. Now, what is the height of his crime according to the Shariat and if he wishes to make tauba, what is the compensation for this act and to whom should he give this compensation?

THE VERDICT:

This person is very sinful and worthy of the fire of hell and the wrath of Almighty Allah. He has transgressed his duties to Allah and to the servants of Allah. It is fardh upon him to repent. He should repent and retract from this act with a sincere heart.

He should be ashamed of this sinful act and all his other sins and turn towards Allah for pardon. He has to re erect the graves which he has destroyed. He should retract his ownership of the cemetery.

He must immediately get rid of the toilets and bathrooms. That area that is contaminated through impurity must be immediately cleaned and purified. Just by repenting by word of mouth will not be sufficient. He should apologise to those living there and he should continue making Esaal-e-sawaab for the deceased whose graves he destroyed and on whose graves he built toilets and bathrooms.

He must ask forgiveness from those families for insulting them when he harmed the graves of their relatives who were buried there. He has hurt their feelings too. May Allah bless him with this opportunity.

QUERY

Which types of water should we stand and drink, for example, left over water that a Muslim drank, water from a fountain, left over water of wudhu, and Zam Zam water. Should one stand and drink all these types of water or not?

THE ANSWER:

One may stand and drink Zam Zam and the remainder water of wudhu. The reason that people made a water fountain is because usually there is a lot of dirt under it and they don't find the opportunity to sit. One should not stand and drink the water which another Muslim drank from.

QUERY

To whom are we not allowed to make salaam? Can we make salaam to a person who gambles or plays cards etc. What about when a person is eating, reciting Quran and reading wazifas etc. Can we reply to the salaam when the persons are engrossed in the above and what about when a person is in Mehfil-e-Meelad? In which other instances are we not allowed to reply to salaam?

THE VERDICT:

If a person is an open sinner and commits major sins, then one should not be first to make salaam to him, unless one feels that he can cause harm if you do not do so.

One should also avoid making salaam to a person who is occupied in something, like in eating, a person teaching knowledge of Deen, a person reciting the Quran, a person reading Durood Shareef or a person reading wazifas. The same applies to making salaam to a person delivering a lecture and one who is reading the Meelad Shareef.

It is fine for one to answer (in the above mentioned situations).

QUERY

Is it permissible for males to use mendhi or not as it is a common practice today? The grooms today were silver jewellery and used bangles in their hands. Should one ask them to remove the jewels and bangle before performing the Nikah and will the Nikah be valid if it were performed whilst the groom was wearing this jewellery and bangles?

THE ANSWER:

It is not permissible for males to use mendhi on the hands and feet. To wear these jewels is sinful and to wear the bangle is the manner of the hindus. All these should be removed first and then only should one perform the Nikah, for as long as the Nikah is happening the person will be in sin. To have the ability to have it removed and to delay this, is itself sinful. However, if one performs the Nikah with these things being worn, the Nikah is still done.

QUERY

Is it permissible to wear black clothing? In other words completely black from head to toe?

THE VERDICT:

It is fine to wear full black, but it should not be worn in Muharram, be it full black or other black clothing, as this is the way of the shias and we should not duplicate them.

QUERY

Is it permissible (for males) to wear a gold ring on a journey with the intention to use it in the case of need ? Can one read Namaaz if one has gold or silver in ones pocket?

THE VERDICT:

The use of gold for men is not permissible. The only ring allowed is a silver one with only one stone and this too not weighing more than four and a half marshas no matter how valuable the stone is. There is nothing wrong with reading Namaaz whilst having gold and silver in ones pocket.

QUERY

Should the Faateha of the pious servants be read near the Mazaar or away from the Mazaar?

THE VERDICT:

Faateha is Mustahab (a desirable action). One may make the Faateha where ever he wishes and near the Mazaar is even better whilst reciting the Quran. This by itself is a great blessing. One can also make the Esaal-e-sawaab and Fateha for the souls of deceased (Muslims) and one can recite the Quran there so that the deceased receives more peace and tranquillity.

QUERY

People generally play cards without gambling. How permissible is this?

THE VERDICT:

To play cards is Haraam and a very big sin. It is even more sinful and Haraam to gamble when playing cards. It is an evil action.

QUERY

Is it permissible to give shirni (sweets etc) of Faateha to the Hindus?

THE VERDICT:

To give shirni of Faateha or any other shirni to a harbi kaafir is not permitted.

QUERY

Are females allowed to go to the graveyard?

THE VERDICT:

They should not go.

QUERY

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was asked about the use of injection when one is fasting. Concerning this, he gave the following verdict:

THE VERDICT:

Whether the injection is given in the flesh on in the vein, it will not invalidate the fast as the medicine in it does not in any way

reach the stomach. This is the same as cold water that enters the pores when one is taking a bath and this sometimes reaches the stomach and this does not break the fast.

QUERY

A person borrowed some money in his time of need from some kufaar and he could not find the means to repay this amount, and these people from whom he borrowed can not make a claim from him as they do not have any proof to say that he borrowed money from them. In this case, will the Muslim be sinful for not returning the money?

What about in the case where the Muslim has the means to return the borrowed amount and he intentionally does not give it to them as they can not claim it from him and by him not returning the money will definitely not have any effect on his respect and neither will it cause any problem,.Can he keep this money without returning it, by thinking of if as legal for him, as it is the wealth of an enemy?

THE VERDICT:

To fulfill ones promise if fard (an obligation) upon a Muslim. To take a loan and not return this money is haraam.

QUERY

There is a person who says that since it is not allowed to make pictures of living things then it should also be impermissible for children to play with dolls, whereas it has been proven that Bibi Aisha Siddiqa (radi Allahu anha) played with dolls during her childhood.

THE VERDICT:
Verily to take pictures (of living things) is not permissible. To play with dolls that have been made to play and have no actual face or nose etc. But have marks made on it with black cotton to show etc.is permissible, just as it is proven in the Hadith about Bibi Aisha (radi Allahu anhu).

QUERY

Is it permissible or not to stand (for Durood-o-salaam) during Meelad Shareef?

THE VERDICT:

To stand during the Meelad Shareef (sending salutations) is permissible and desirable. Since the wahabis in this time openly oppose this practice, it is even more reason to practice it. For those who wish to know more about this topic and who wish to receive a detailed answer, they should read the book 'Iqaamatul Qiyaamah' written by my beloved and respected father Aala Hazrat (radi Allahu anhu).

QUERY

Can females read Meelad Shareef in a gathering where there are only females?

THE VERDICT:

Yes they may, for as long no ghair mahram hears their voices. They should read in a low voice in a section of their house where there are only females. If the males do not hear their voices, then to read in this way is not objectionable.

QUERY

Is it permissible or not to see films, in other words cinema, since a new Hajj film has been currently released and is now showing in Calcutta. We have been informed that the Ulama of Arabia and Egypt have said it to be permissible to see and the kings (leaders) of Arabia and Egypt have personally seen the film and liked it.

They have asked Muslims to see this film and thus many Muslims have said that if the Ulama of Arabia and Egypt say it is permissible then there should be no harm in watching it and how will it be impermissible to see?

We hope that you will enlighten us concerning the command of Allah and His Rasool (Sall Allaho Alaihi wasallam) so that we may be protected from improper practices.

THE VERDICT:

Allah Allah! What an era has arrived that Muslims are not sure and having a doubt whether a thing like cinema is halaal or not. Who dreamt that they would get their dream of this being permissible come true?

Who thought that the general public and the knowledgeable who always looked as this as something improper and haraam would be not only hearing about this, but also seeing it. Who would have thought that there will be those who will say it to be permissible?

Who would have thought that something like this with music, dancing, pictures and other corrupt actions will be considered to be permissible one day? That too is not for any other reason,

but because the general public and the leaders of a certain place are involved in it.

Even the most illiterate and simple person would not have thought that one day those who called themselves Molvis would make that which is the action of kings and leaders look like it is Shariat. They would make halaal and haraam that which these rulers stipulate. This is such a impermissible and haraam act.

Until now, Muslims knew that the Aalims are more firm compared to the ignorant and the learned are more firm compared to the general public and are those who stay away from sin.

The time has now come, where some of those who call themselves Molvis follow the words of rulers and instead of warning them against this and pressurising them from abstaining from such actions, they accept the statements of these rulers and try to make it proof of permissibility (Allah forbid).

They accept such a corrupt statement (about seeing films) that they find themselves assisting those who wish to make the lives of Muslims a spectacle for others to watch.

Hajj is a fundamental pillar of Islam. Making a spectacle of this is to make Deen a joking thing 'Fa Inna lil laahi wa Inna ilaihi Raji'oon Wa Laa Howla Wa Laa Quwatta il'la bil'lahil aliyil Azeem' To see films is totally haraam and to see Islam being made a spectacle by watching the hajj film is haraam upon haraam. This is an incorrect and bad action.

To be pleased with this Hajj film is to be pleased to make a mockery of your Deen. What is worse and more improper than this? If one needs to find out more about the rules regarding this singing, dancing and photos, one should see the books, Ataaya Al Qadeer and At Tajeer written by Aala Hazrat (radi Allahu anhu).

Some people become so carried away in the presence of rulers that they can not differentiate between day from night. They agree with everything that these rulers command them and they think of this to be necessary. Those who do this should know that the condition of the Deen of the Ruler makes a difference on the people.

People loose themselves in the ways of their rulers, but until today I don't think that someone has taken the statements and actions of rulers and tried to use it as permissibility for something in the Shariat, or they felt the Shariat is in the hands (control) of the rulers and the actions and statements should govern the Shariat.

That which is being discussed (regarding the Ulama) is only known due to pamphlets and posters etc. It can not be confirmed whether the Ulama of Arabia and Egypt did say this to be permissible or not. The true Ulama will never make such statements and can never be pleased with such things. This could be a ploy as well to disgrace the true Ulama of Arabia and Egypt.

These people who try to disgrace the Ulama are not only found in the Indo-Pak but everywhere else and these people are spreading in India like water raining over the earth. It is amazing what kinds of people are today being called Maulana

and Allama. These are such persons who have no knowledge of Deen.

In the past, they tried to fool people with their huge turbans and long jubas. Now they have suddenly started lecturing. Some of them got jobs in theatres and learnt how to orate and sing and then suddenly become so-called Allamas. They write incorrect articles in newspapers and either they write Allama with their names or they ask their friends to do this.

Such people also get three of four people to follow them around addressing them as Allama and very soon they become well known by this title (which they are not worthy of). Wa la howla wa laa Quwatta il'la bil'laah

If it is true that some of the Moulanas in Egypt have seen this film and sanctioned it, then they are Moulanas like the ones mentioned above and Allamas like the ones mentioned above. No true Aalim-e-Deen can do such a thing and say such things. Even here in Dehli there is a disgraced one who watches films and writes about it in papers.

In the same way, some servants of the world and servants of the riyal have sanctioned the hajj film. Now, even if all these prominent people of the world see this film which many must have seen already and they all agree that it is good, will this make it permissible? Will this, make that which is haraam, halaal? Never will this be so.

QUERY

Bakr is a Sunni, but he sympathises with a wahabi. He says tha the said person is a sunni and he makes niyaz of karbala, even though he allows Nikah to be performed by wahabis and he

keeps contact with them. He also says that to tie Sahra etc. Is Shirk. Now, what is the ruling about this Sunni person?

THE VERDICT:

The wahabis of this era are murtad. To sympathise with them is haraam. Anyone who says that it is shirk to tie sahra is wrong in his claim. Either this person is a wahabi or he is saying this following the wahabis.

Note: With the exception of all the above mentioned Fatawa of Huzoor Mufti-e-Azam Hind (radi Allahu anhu), he wrote numerous other very important Fatawa which are very lengthy and can not be explained here.

He wrote on the issue of man going to the moon, where he used the Tafseer of Hazrat Abdullah ibn Abbas radi Allahu anhu to prove that man can go to the moon.

He also wrote concerning the use of the microphone during salaah and why it is not permissible to use during the salaah.

He wrote a detailed fatawa opposing the Indian governments ruling to force males to have vasectomies in order to curb the population.

Many so-called Ulama said this was permissible as they were afraid to say the truth and oppose the government, but Huzoor Mufti-e-Azam Hind radi Allahu anhu openly said that it was totally haraam and disallowed in Shariah.

It was this fatawa of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) that pressured the then cabinet to retract their ruling on vasectomy.

There is no doubt that there was no Faqih in that era like Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind radi Allahu anhu. Those who oppose the Fatawa of Huzoor Mufti-e-Azam Hind radi Allahu anhu should note that they are not opposing any ordinary person, but they are opposing one of the greatest personalities of the century.........

Chapter 4

Karaamats of Huzoor Mufti-e-Azam Hind (radi Allahu anhu)

After briefly discussing the steadfastness of Huzoor Mufti-e-Azam Hind (radi Allahu anhu), it is necessary to discuss the Karaamats of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). First we need to understand very briefly what is a karaamat and to whom it is blessed. A Karaamat is that action which comes into being through a Wali and close servant of Allah and is an action that is not commonly done. In simple terms it would be translated to describe a miraculous act.

It is not necessary for every Wali to perform a Karaamat and neither is this the sign of recognizing a Wali. There are also times when some irreligious people do certain things that are not commonly done by ordinary people and the ignorant people think of this too as a Karaamat, whereas this is not regarded as a Karaamat. It is called Istidraaj.

The Ulama and Sufis have mentioned that the true sign of a Wali is his firmness and steadfastness on the Shariat and his adherence to the Sunnat, for his greatest Karaamat is to follow the Shariat and to be steadfast in matters of Deen.

After this Karaamat, he is also blessed with performing such miraculous actions that cannot be performed by ordinary people. If this is so, then definitely it will be regarded as a Karaamat, if not it is Istidraaj.

It is mentioned in Taareekhul Awliyah that a person came to the home of Hazrat Junaid-e-Baghdadi (radi Allahu anhu) pretending to be a visitor. He lived for fourteen days and nights in the service of Hazrat Junaid-e-Baghdadi (radi Allahu anhu).

On the 15th day, he requested for permission to return home. Hazrat Junaid-e-Baghdadi (radi Allahu anhu) said to him, “You have permission to leave, but before leaving please tell me the

real reason for you coming to me?" Please be clear and truthful in what you want to say and I will not be offended if you tell me honestly what is in your heart. Do not be shy to tell what is true."

The person began to wonder that to be aware of what my actual reason was is definitely the sign of a Wali. He became very nervous and said,

"Hazrat! I heard a lot about your Wilaayat and I decided that I should personally visit you and see what kind of Wali you really were. I decided that if I see any of your Karaamats, then I will become your mureed. However, I stayed here with you for so many days, during the day and at night, but I never got to see any of your Karaamats. It is for this reason that I have hidden the intention of taking Bai'at at your hands in the deep chamber of my heart and I have decided to leave."

Hazrat said, **"For all the days that you were with me, did you ever see me do anything against the Sunnat."**

The person said, **"No. I have seen that the Sunnat-e-Rasool is the way of life for you and I have never seen you do anything against that."**

Hazrat said, **"My dear visitor, If it was a great miracle to walk on the sea then the fish should be of greater status as they swim therein, If to fly in the air is regarded as greatness, then the birds should be regarded as very great as they fly comfortably through the air. Listen! For a man to walk on water or fly in the heights of the sky is not a Karaamat. Karamaat is when a person conditions himself to follow and to obey the Laws of**

Islam correctly and when he follows sincerely the way of the Holy Prophet (Sall Allaho Alaihi Wa Sallam). This is the real Karaamat. If one possesses this, then every Karaamat is a Karaamat, if not everything is a hoax and useless."

The moment the person heard this, he fell to the ground and forever remained in the service of Hazrat Junaid-e-Baghdadi (radi Allahu anhu).

From this incident, it is as bright as the sun, that the true Karaamat is steadfastness and firmness on Shariat. It is only when this is present that a Karaamat will be regarded as a Karaamat, if not it is just deception.

Hazrat Sayyid Meer Abdul Waahid Bilgiraami (radi Allahu anhu) says in Saba Sanaabil Shareef whilst discussing the conditions for becoming a Peer, **"The tenth condition is that he should not be fond of looking for Kashf and Karaamats, but he should be one who is drowned in the though of being steadfast, reason being that actions that are not usually common occurrences are even performed by non-religious people. It is for this reason that it has been mentioned, 'To be steadfast on righteousness is greater than miracles.'"**

It must now be understood that that miraculous action that is performed by a personality who is steadfast in the Deen of Allah and one who is drowned in the love of the Holy Prophet (Sall Allaho Alaihi Wa Sallam) is definitely a Karamaat and not Istidraaj and this Karaamat is the manifestation of the Blessings of Allah upon this great personality who is in the love of Allah and His Rasool (Sall Allaho Alaihi Wa Sallam).

Hazrat Maula Ali (radi Allahu anhu) says,

"By Allah, I did not uproot the Fort Door of Khaibar through physical strength, but this was the manifestation of the Qudrat of Allah and His Help."

This manifestation of Allah's blessing where the Karaamat is performed by a pious servant is also evident from our Aqaa, Mahboob-e-Subhaani, Ghausas Samdaani Qubte Rabbani Sayyidina Sheikh Muhiy'yud'deen Abdul Qaadir Jilani (radi Allahu anhu).

He performed so many Karaamats that possibly no other performed so many Karaamats. The evidence of this is clearly mentioned in Bahjatul Asraar and Qalaaidul Jawaahir.

The Blessed Face of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was itself a Karaamat

The illustrious Urafa have mentioned in the explanation of a Wali that a Wali is that person, **"Whom when you see, you remember Allah"**

Huzoor Taajedaare Ahle Sunnat had been blessed with this excellence. With the exception of his knowledge, wisdom and his steadfastness, he had been blessed with such a bright face, that once someone saw him, he would immediately remember Almighty Allah.

His face immediately attracted ones heart like a magnet and those around him would flock to make Ziyaarat of his blessed face. Those who saw him would immediately be able to say

that this was the face of a pious personality and not the face of a liar or deceiver. This quality itself was a Karaamat and a great sign of the true servants of Allah.

Here, we are not talking about a very young person. We are discussing such a personality whose piety and age has given him such a beautiful and blessed face. Whenever ones eyes fell upon his face, it drew their heart towards him. People saw him on numerous occasions and in all ways, but they always saw a bright, shining, pious, and blessed face.

People would put garlands of red roses around his neck out of love and the garland suited him so well. It looked beautiful on him and not because it made him look beautiful, but it was because his blessed face gave it more radiance and beauty.

This description of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is not in his youth, but this is the attraction his face had to the hearts when he had already passed the age of eighty (80). His hair had become white and his physical body seemed very slender and thin but in which ever direction he walked, people flocked to admire this handsome and blessed servant of Allah.

When he entered a Mehfil, every person's attention went towards him. The moment someone got the opportunity to shake his blessed hands; he felt that he had achieved the greatest gift in life. Once we were together with Hazrat on the return from Calcutta and stopped at the Howrah Station. Some people had come to see us off at the station.

There was still much time left before the train left so we were on the platform and the benches were all occupied, so we laid down something comfortable on the ground for Hazrat to sit

on. Then suddenly scores of Muslims and non-Muslims came around him. None of them had ever met him or seen him before but each one was asking about him and who he was. They wanted to know where he was from and where he was on his way to.

People at the Howrah Station were not mureeds or well-wishers like those who come for the Urs, but these were people who had never met him before, but they stopped to see and make Ziyaarat of the blessed personality.

A Non Muslim Accepts Islam

Once, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was invited to a function in Nagpur. Scores of people came to the function just to see Hazrat. In that particular gathering there was a non-Muslim who saw Hazrat for the first time.

The moment he saw Hazrat the condition of his heart changed, his heart began to beat faster, his mind was blown away, he was lost in the beauty of the personality that he had seen for the first time. All that he could say to those around him was, **"Brother, this is a very beautiful face."**

The moment the function came to an end, he fell at Hazrat's feet, read the Kalimah and accepted Islam. His good fortune did not just end there, but Huzoor Mufti-e-Azam Hind (radi Allahu anhu) kept his name Ghulaam Mohiy'ud'deen.

Teri Soorat Dekh Kar Mujhko Khuda Yaad Aagaya
Is se Zaahir he teri Shaan-e-Wilaayat As Salaam

Whilst discussing this issue, Allama Arshadul Qadri (alaihir rahma) said something very interesting. He says,

"In this era, I have not seen anyone like him. His blessed face was such an open book of truthfulness and righteousness, that by reading it, the doors of the heart open by themselves."

He is the Representative of Huzoor Ghaus-e-Azam (radi Allahu anhu)

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was blessed with numerous titles and amongst these titles were the titles of Ghausul Waqt, Ghausuz Zaman and Shabi-e-Ghaus-e-Azam.

There is no doubt that he was truly worthy of all these titles. He was fully responsible and carried out meticulously the responsibilities of the Ghaus of Era. Huzoor Ghaus-e-Azam Jilani (radi Allahu anhu) himself had appointed him as his true representative and the Ghaus of the Era.

Al Haaj Haafiz Nawaab Rahmat Nabi Khan of Bareilly says, "I was in search of a true and Kaamil Murshid-e-Tariqat and I wanted my Murshid to be connected through Qadri Silsila. I was thus continuously in search of such a Sheikh and thus decided to journey to Baghdad Shareef where I thought I would meet the Sajjada Nasheen and take bai'at at his hands, but when I arrived there I had still not been able to fulfill my hearts wish.

Whilst there, I had a dream of Huzoor Ghaus-e-Azam Jilani (radi Allahu anhu) and in my dream, he granted me the answer to my worries. He pointed to a personality in my dream

and said, 'Go and take bai'at at his hands for he is my Representative.' Thus, on the 19th of Zulhijjah 1385 Hijri, I presented myself before Huzoor Mufti-e-Azam (radi Allahu anhu) and took bai'at at his blessed hands."

Testimony of him being Shabi-e-Ghaus-e-Azam

Those blessed persons who saw Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and also had the blessed opportunity of seeing Huzoor Ghaus-e-Azam (radi Allahu anhu) in their dreams have testified that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was the splitting image of Huzoor Ghaus-e-Azam (radi Allahu anhu).

Haji Taqi of Ilahabaad journeyed for Hajj from Karachi at the age of sixty five. When he reached the Holy Lands, he thought of the blessed face of his Murshid Huzoor Mufti-e-Azam Hind (radi Allahu anhu) throughout his journey. Whilst making Hajj, he remembered the advice that his Murshid had always given him.

After leaving Makkah Muazzamah and on arriving in Madinatul Munawwarah, he went to the Rauza-e-Mubaarak of the Holy Prophet (Sall Allaho Alaihi Wa Sallam) and made the following dua, **"My eyes are eager to see that blessed face who instilled your love in my heart, granting strength to my Imaan. If I get to see his face, then I will request the rays of your blessings from him as well."**

After making this dua, the rest of his duas were drowned as he wept at the Holy Court. As he finished his Asr Namaaz at Musjid-e-Nabwi and left, he saw Huzoor Mufti-e-Azam Hind

(radi Allahu anhu) walking towards him outside the Holy Mosque. He rushed towards Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and kissed his hand and then embraced him. Hazrat said, **"This is not the time to go outside. Come; let's go into the Holy Mosque."**

When they entered the Mosque, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) asked him to face the direction of Qibla and close his eyes. The moment he did this, he sees that he is in Baghdad Shareef in front of the Mazaar of Huzoor Ghaus-e-Azam (radi Allahu anhu). Drowned in spiritual ecstasy, he was still looking at the Mazaar when he saw Huzoor Ghaus-e-Azam (radi Allahu anhu) emerging from inside the Mazaar Shareef. Haji Taqi went forward and tried to kiss the feet of Huzoor Ghaus-e-Azam (radi Allahu anhu) when Huzoor Ghaus-e-Azam (radi Allahu anhu) held his hand and said, **"O Beloved of Mustafa Raza, let me take you into the Holy Court of the Holy Prophet (Sall Allaho Alaihi Wa Sallam)."**

Within a moment we were in a very exalted Court. There were rains of mercy descending from all sides and this place was very bright and beautiful. There were safs of Sahaba-e-Kiraam seated and between them was seated with great splendour and majesty, the Beloved Rasool (Sall Allaho Alaihi Wa Sallam). Haji Saaheb made Ziyaarat of the Holy Face of the Prophet (Sall Allaho Alaihi Wa Sallam) and then suddenly shouted out loudly in ecstasy **'Ya Rasoolalllah'**

The moment he did this, his body trembled and he found that the beautiful sight was no more before him. He heard sounds of people speaking around him. When he looked some were saying, **"Keep control of your condition"** whilst someone else was saying, "Why are you all interfering in the condition of someone else." Some person said, "To say those words is shirk"

(Allah forbid) and Haji Taqi began to make the following dua, "Make the light of my eyes open"

Haji Taqi then thought of his Sheikh-e-Kaamil and immediately opened his eyes, but he found that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was not sitting next to him anymore. He immediately understood what had happened. The Prophet (Sall Allaho Alaihi Wa Sallam) had blessed him and his wish had been granted.

After this, Haji Taqi used to say with great conviction, "He who has not seen Huzoor Ghaus-e-Azam (radi Allahu anhu) should look at the face of the son of Aala Hazrat, Huzoor Mufti-e-Azam Hind (radi Allahu anhu). The both of them look so much alike, like a person is looking at himself in a mirror.

Dekh Kar Shakl-e-Mufti-e-Azam
Ghaus-e-Azam Ki Yaad Aayi he

To become His Mureed is to give your hand in the Hand of Ghaus-e-Azam (radi Allahu anhu)

It has been the manner of our Mashaikh that when they make a person mureed they always ask him to make tauba from lies and backbiting etc. and then in the end they say**, "Say that you have given your hand in the Holy Hand of Peer-e-Dastgeer Bare Peer Saaheb Huzoor Ghaus-e-Paak (radi Allahu anhu)"**

In doing so, they give their mureeds in the care of Huzoor Ghaus-e-Paak (radi Allahu anhu) and it thus shows that by

giving your hand in their blessed hands, you are giving your hand in the hand of Huzoor Ghaus-e-Azam (radi Allahu anhu).

Mufti Aabid Hussain (The Author) mentions that once a very well reputable Aalim mentioned the following incident to him. A person came to Huzoor Mufti-e-Azam (radi Allahu anhu) to become mureed like many others. Whilst making him mureed, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) made him say all that which is usually said when taking Bai'at and then asked him to make tauba for lies etc.

Hazrat then asked him to say that he had given his hand in the Holy Hand of Huzoor Ghaus-e-Azam Jilani (radi Allahu anhu), but he remained silent. Hazrat repeated this three times, and the entire three times, he remained silent. Then he said to Hazrat, "Huzoor! You just asked me to repent from lies but what you are telling me is a lie, because I am giving my hand in your hand and not in the hand of Huzoor Ghaus-e-Azam (radi Allahu anhu)."

When he said this, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) went into a state of Jalaal, looked at him and said, Say, I have given my hand in the hand of Huzoor Ghaus-e-Azam (radi Allahu anhu)."

Immediately this person said, "Definitely I have given my hand in the hands of Huzoor Ghaus-e-Azam (radi Allahu anhu)." This mureed of Hazrat was uneasy and trembling. After this incident those around him asked his reason for agreeing to say these words on the fourth time that Hazrat commanded him to do so.

He answered by saying, "The fourth time when Hazrat said this to me with Jalaal, I saw Huzoor Ghaus-e-Azam (radi Allahu

anhu) standing in front of me and he was in Jalaal and it seemed that if I had not said it the fourth time, then he would have destroyed me through his jalaal."

He was Aware of the Condition of Ones Heart

Maulana Qari Fazl-e-Haq once mentioned that he was very skeptical about Peers and did not easily accept the Wilaayat of anyone. He had the same thoughts about Huzoor Mufti-e-Azam Hind (radi Allahu anhu)\. He felt that so many people respected and honoured him because he was the son of Aala Hazrat (radi Allahu anhu). This thought changed when an incident occurred which opened his heart and mind. He says,

"During the time when I was a student at Jamia Ashrafiyah Mubarakpur, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had gone to Kichaucha Shareef for Haaziri and I too had gone there at that time. Thousands of people flocked to meet him and take his duas. After the crowd had started to clear, I managed to get into the room where Hazrat was to rest. When I got there I found a few students making khidmat for Hazrat, so I too joined them. After a little while I thought in my heart that because of the other students I too am stuck here making khidmat whereas I am feeling very sleepy. I thought that if I had received permission I would go and rest for a while. I was just thinking of this when Huzoor Mufti-e-Azam Hind (radi Allahu anhu) looked at me and said, "Molvi Saaheb! Enough now go and rest, you are feeling sleepy."

I was astounded by these words of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). My eyes and heart immediately opened and I saw the excellence of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). I continued to make khidmat and Hazrat mentioned the same thing again.

From that day on, I have had a deep love for Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and I also became mureed of Hazrat.

Another Example of His Blessed Foresight

Hazrat Allama Mufti Qaazi Abdur Raheem Saaheb Qibla mentions the following incident:

"During one of Hazrat's trips to Nagpur, I had the opportunity of serving Hazrat on the journey. We used to be very busy traveling and going to gatherings during the journey and due to this I was not able to finish all my daily wazeefas on time and this made me very uncomfortable. I think we were going from Talya Gaun to Arwi by car for Jummah Namaaz on that day and I was seated next to Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

Whilst sitting next to Hazrat I thought, 'This was a very nice journey but all my wazeefas are being missed due to being so occupied' Hazrat immediately directed his blessed sight towards me and said, 'Pass the paan to me' and I gave Hazrat the Paan. Hazrat then said, 'Aala Hazrat (radi Allahu anhu) taught me just one Wazifa and he told me that if I do not get to read any other wazifa in a day, I should read that particular wazifa and this is exactly what I do."

I immediately realized that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had already read what I was thinking in my heart and he was giving me the answer to my thoughts. From that day on I became even more dedicated and respectful. After this incident I was completely comfortable as I made it a habit to read the said wazifa daily."

Third Example of His Blessed Foresight

Baqiyatus Salf Ja Nasheen Huzoor Mufti-e-Azam Allama Mufti Mohammed Akhtar Raza Azhari Qibla says,

"Towards the latter of Hazrats age, his kashf became very powerful. I had even on numerous journeys noticed Hazrat's foresight. Let me tell you of an incident that happened with me personally. There was a collection taking place during the foundation laying ceremony of the Darul Uloom Amjdadia in Nagpur.

I had left my money in my luggage and thought that if I had carried some money then I too would have partaken in this and contributed something. I had just thought of this in my heart that Hazrat took out two hundred rupees from his pocket and contributed it saying, ***'This is on behalf of Akhtar Mia'*** I immediately knew that Hazrat had become aware of the condition of my heart through Kashf."

Hazrat Gives Information about A Person Who was Absent from the Urs

This incident will help us better understand Hazrat's foresight and powerful inner vision. It was during the Urs-e-Razvi once

that a person had come from Behri to meet Huzoor Mufti-e-Azam Hind (radi Allahu anhu). Hazrat asked him if a certain person had not come. He replied by saying that this year the said person was in a some problem and sent his apologies as he would not be able to attend the Urs.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) lowered his head and then remained silent for a while. After a few minutes Hazrat said, “He has arrived at the Bareilly Bus Terminal” After a little while, people saw that he entered Hazrat’s house and kissed Hazrat’s blessed hands. (Narrated by Hazrat Sayyid Amin Mian Marehrwi)

Sweetmeats from a Non-Muslims Shop

It is the ruling of the Shariat that one is allowed to eat certain things (such as sweetmeats etc.) that are made at the shops of non Muslims (as long as there is no contamination), but Taqwa (piety) is that it should be avoided and one should not eat it.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) followed the ruling of Taqwa and never ate anything that was made at the shop of a non-Muslim. There were some instances where people would present something for him to eat and would not say where they had purchased him, but his deep spiritual sight would immediately recognize this.

Dr Muhammad Aslam (Aligh) Phillibiti says, “Maulana Muhamamd Abbas Ashrafi the Khateeb of the Jaame Musjid in Phillibit says that once in 1968 Huzoor Mufti-e-Azam Hind (radi Allahu anhu) went to the Jaame Musjid in Kathema Nainital and he stayed at the room of Maulana Abbas. Maulana Abbas

says, ‘Hazrat only drank the tea which we had made and did not eat the sweetmeats or the savories.’

He said**, ‘These are not for me to eat’** Maulana Abbas says, ‘We then realized that Hazrat had come to know through his foresight that the sweetmeats and savories were purchased from a non-Muslim confectionary.’”

An Amazing Incident which Showed His Firmness and Miraculous Sight

This incident took place in 1976. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was at the well known Khanqah Yahya Maskan Qaazi Tola in Hyderabad. There were numerous Hydearabadi Ulama and Mashaikh also present in the gathering. The Sajjada of the Khanqah Maulana Sayyid Muhammad Qadri Marhoom was present. Everyone was seated in his room and they were having a very knowledgeable discussion.

Whilst sitting in the Mehfil, Huzoor Mufti-e-Azam Hind’s (radi Allahu anhu) sight fell upon the wall in front of him and he started to read Astaghfirullah and la Howla wa Laa Quwwata il’la Bil’laah and lowered his head. After few seconds he raised his head again and started to say Tauba, Tauba and then read Istighfaar and La Howla and once again lowered his head.

Those present were amazed as they could not figure out why Hazrat was doing this. So many Ulama and Mashaikh were seated there and none could notice what it was that they were not seeing by Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was seeing and making tauba and Istighfaar.

Just then Huzoor Mufti-e-Azam Hind (radi Allahu anhu) said out aloud, “Who put that there? Remove it and throw it away.” When everyone looked closely they noticed that there was a frame kept high up with a couplet written on it. The couplet read:

“The good will be forgiven and the
Sinful will be looking at their faces,

O Mercy of Allah, You should
Not have done so” (Allah Forbid)

Hazrat said, “It is impermissible to use such words when talking about the mercy of Allah. Thus, the host (whose house it is, namely Maulana Sayyid Muhammad Qadri) should make tauba. Those hyderabadi Ulama and Mashaikh who were there immediately acknowledged what Hazrat had mentioned and Sayyid Saaheb immediately made tauba and removed the said frame from the wall.

After this, Hazrat said to all those present, ‘You all be witness that I am making tauba as well’ Those present were again surprised as to why Hazrat was making tauba when there was no mistake of his in the frame being there.

Hazrat noticed the confusion and said, ‘We must still respect the writing and because the words Mercy of Allah was on the frame it is necessary to respect those words and when I saw it I said, remove it and throw it away and this was contrary to respect to say that. It is for this reason that I make all of you witness and I make tauba.’ He then read Laa ilaaha il’lal laahu Muhammadur Rasoolullah.

His being Present in Many places at Once

Almighty Allah blesses certain of his servants with this ability that they are able to manifest themselves in numerous places at one time. The incident about Huzoor Ghaus-e-Azam (radi Allahu anhu) is very famous, where he was at the home of seventy mureeds at the same time.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was the Representative of Huzoor Ghaus-e-Azam (radi Allahu anhu) and thus he too was blessed with this ability from the Court of Almighty Allah.

Shareh Bukhari Mufti Shariful Haq Amjadi (alaihir rahma) writes, "There was a person from Bareilly Shareef who had gone for Hajj and then returned after his journey. On his return he enquired from those present about when Hazrat had left for Hajj and whether Hazrat had come back from Hajj as yet or not?

Those present mentioned to him that Hazrat did not go for Hajj this year and Hazrat actually never left Bareilly Shareef and he was here for Eid and performed the Eid ul Adha Namaaz at the Eid Gaah. All of us read Namaaz bhind him. All those present said that same thing.

Haji Saaheb was very surprised. He said, "What are you people talking about. I saw Hazrat in Makkah, making Tawaaf. I saw him in Musjid-e-Haraam, in mina and in Arafaat. I even met with him there. I saw him reading Namaaz in Musjid-e-Nabwi, in Madinatul Munawwarah. All those who were presented were amazed to here this. All of them still insisted that Hazrat

was in Bareilly Shareef and had not journeyed for Hajj that year. Haji Saaheb took a Qasm and said that he saw Hazrat reading Namaaz in the Haram, he met Hazrat, kissed his blessed hands and saw him in Madinah Shareef Shareef at the Rauza-e-Mubaarak. They all agreed to what he said but still insisted that Hazrat did not leave Bareilly Shareef during the days of Hajj.

After all this, Haji Saaheb went to meet Hazrat, he noticed Hazrat looking at him with lots of love and compassion. Hazrat smiled at him and kissed his eyes and his feet which Hazrat did to someone when they came from Madinah Shareef. Haji Saaheb just sat there looking at Hazrat's face.

After a little while Hazrat began to ask about his journey to Haramain Sharifain and then with a very loving tone Hazrat said, 'Haji Saaheb! Everything is not meant to be disclosed. Keep that in mind.' Haji Saaheb was so impressed with this incident that he became mureed of Hazrat.

Devotee Released from Imprisonment

Once, Whilst Hazrat was in Jaipur, the Sajjada Nasheen of Maulana Zia'ud'deen Saaheb invited him to partake in a meal with him, which Hazrat gladly accepted. After the Sajjada Nasheen left, a very poor mureed of Hazrat by the name of Aashiq Ali arrived and asked Hazrat until when he would be in Jaipur.

Hazrat mentioned that he was leaving for Ajmer the next day. Aashiq Ali became very happy and requested Hazrat to have dinner with him that evening. Hazrat immediately accepted his invitation and left very happily.

The mureeds then mentioned to Hazrat that he had already accepted the invitation of the Sajjada Nasheen. Hazrat smiled at the mureeds and said, 'Do you intend to increase my knowledge by informing me of this?' After hearing Hazrat's question all of them lowered their heads feeling embarrassed.

The following day Hazrat was leaving and all the mureeds and well-wishers came to the station to see Hazrat off. Aashiq Ali was also at the railway station and seemed very excited. He was trying very hard to get to meet Hazrat and kiss his hand as the crowd was very huge, it made this difficult.

When he finally managed to get close to Hazrat, he said in a very loud voice, 'Huzoor! This morning after you left my house, my son returned.' Hazrat smiled and said, 'Allah is Greatest' When Aashiq Ali kissed Hazrat's hands; he began to tear out of joy.

After Hazrat had left, the other disciples went to Aashiq Ali and asked if Hazrat had come to visit him in the morning before coming to the Railway Station. Aashiq Ali remained silent for a few moments and then said, 'Last night, Hazrat came to my humble home. I saw Hazrat alone and asked why my other brothers had not come. Hazrat said that they were invited somewhere else and where still busy there.

On hearing this answer of Hazrat I said, 'Huzoor, if you have come, then all have come' After Esha, Hazrat had supper with us. Many of my relatives also arrived. Hazrat spoke to them all for a long time, gave them taweez, and made duas for some of them.

After all my relatives had left, Hazrat asked, ‘Are you not going to request for any Taweez so that your long lost son may return?’ I said Alhumdulillah Huzoor I know that you are aware of the difficulties and pains of your disciples and I now have even more faith than before. Hazrat listened to what I had said and then remained silent.

Hazrat spent the night in Ibaadat and then after Fajr Salaah Hazrat left without having any breakfast. When I saw this, I mention to Hazrat that I will arrange transport for him to go to the station, but before I could do so, Hazrat made salaam and left and at that moment I was in such a condition that I felt as if the ground had held me and I could not move anymore. I wanted to go with Hazrat but I just could not move.

I only came back to my real senses when I noticed that my son who had gone missing fifteen years ago ran up to me and embraced me. I could not believe what I was seeing. The emptiness in my house began to smile. All my family members came out and we all embraced and cried out of joy. When we realized that our son had finally come back, I took him aside and asked what had happened and where he had disappeared for fifteen years.

My son Waasif Ali waited a few moments and then said, ‘People were going via Jaipur to Ajmer Shareef for the Urs of Khaja Ghareeb Nawaaz (radi Allahu anhu). I too felt like going with them and I got onto the train without a ticket.

Neither did anyone ask me for a ticket on the train and nor did I have any difficulty in coming out of the railway station. The ticket collector could not control the huge crowds of people that were going to the Urs.

On reaching Ajmer Shareef, I made Haaziri at the Dargah Shareef. When I saw the huge crowds at the Dargah I began to feel lonely and uneasy. I had no money with me and no place to stay. I looked around trying to see if I recognized anyone, but I could not see anyone that I knew. Tears began to run down my face.

At this time, I was at the Akbari Musjid. Everyone in the Musjid was engrossed in his own affairs, but there was one elderly pious person who held me by my waist and said, 'Young man, you should not have come here without the permission of your parents. You are troubled and so are they. Your Haaziri has already been accepted in the Urs, you should thus go home now.

You have enough money in your pocket to get back home and remember, if you do not take heed to what I am saying then you will find yourself in a predicament.' I was about to tell him that I had no money in my pocket, but he completed what he had to say and left. When I put my hands into my pocket, I was amazed to find that there were five, 10 rupee notes in my pocket. Whilst all this was happening, a middle aged faqeer met me. His name was Jamoot.

He took me with him and roamed all over India for the last fifteen years. Last night I was in Calcutta with Jamoot in a room and the door was locked from inside. Suddenly a pious personality appeared inside the room and said to Jamoot, 'Wicked person! You have kept this man imprisoned and his parents are pining in his loss.'

Jamoot used his fraudulent way and said, 'I love him dearly. If I release him and allow him to go back to his parents, then I will become sad and lonely and I will weep in his loss. I am not

able to share my love and happiness with others.' The pious personality heard what Jamoot said and then looked straight into his eyes. When the eyes of the Buzroogh met the eyes of Jamoot, Jamoot began to shriek in fear, shouting, 'O my eyes, O my eyes'

The pious personality asked me to close my eyes for a moment and said that I should only open my eyes when he commanded me to do so. I obeyed his command and only opened my eyes when he asked me to. When I opened my eyes I found that I was in Ramnawas Baagh and I directly rushed home from there.'"

When the devotees of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) heard this incident from Aashiq Ali, all of them became excited and felt spiritually drowned in the thoughts of the Great Sheikh. They felt honoured to be the mureeds of such a Murshid, who was the Representative of Huzoor Ghaus-e-Azam Jilani (radi Allahu anhu).

The Powerful Wazifa of Sultanul Azkiyah

Sometimes, the very special and chosen servants of Allah engross themselves in the remembrance and Ibaadat of Almighty Allah to such an extent that the parts of their body began to split up individually making the zikr of the Name of Allah. We have also heard about this concerning Sartajul Awliyah Raees-e-Orissa Mujahid-e-Millat Hazrat Habeebur Rahmaan (radi Allahu anhu).

Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was blessed with reaching this exalted level of spiritualism.

There was no doubt that he was amongst those who would go deep into the love of Allah and it would seem like they had died and come back to life again.

Once, whilst in Bombay, Hazrat was residing at the home of one of his mureeds Haroon Bhai who lived in Khatri Mohalla. Hazrat made it very clear to Haroon Bhai that none should enter his room once he had retired for the evening.

One evening after Maghrib, scores of well-wishers and disciples came to visit Hazrat. This continued until Esha and after Esha, Hazrat gave them advise and spoke to them. More than half the night had passed. Hazrat requested everyone to rest and then went into his room.

After all the guests had left, Haroon Bhai realized that Hazrat had not eaten as yet. He went towards Hazrat's room, but quickly walked away when he remembered Hazrats command about no one coming into his room after he had retired for the evening. On one hand Haroon Bhai did not want to transgress the command of Hazrat and on the other hand he could not bear that Hazrat should sleep without having a meal at his house. He thought about what to do for a long time.

Finally, in the love of his Sheikh, he took a glass of warm milk and crossed the boundaries that had been already drawn and entered Hazrat's room. When he went in, he was shocked to see that Hazrat's body was in pieces. His head was separated from the rest of his body, his hands were separated. In a moment Haroon Bhai thought that someone had martyred Hazrat. Haroon Bhai screamed in shock and fell unconscious.

When Haroon Bhai regained consciousness, he found that Hazrat was sitting at his head side and the others members of

his family were sitting beside him. Haroon Bhai was in a state of shock and disbelief and was trembling in this condition. That which he had seen could not be understood and he could not wipe it out of his mind.

Hazrat smiled at him and said, ***'One should never be disobedient when given a command. The carpet drank the milk which you had brought. Go and bring me some more milk.'***

Hazrat had already known what was going through Haroon Bhais mind and thus gave him comfort with his spiritual blessings and holy sight, if not the vessels in the brain of Haroon Bhai would have exploded.

Haroon Bhai brought Hazrat more milk and presented it to Hazrat. Hazrat took the glass of milk and said to the house folk, 'Haroon is now completely fine.' After they had all left, Hazrat drank the milk and said to Haroon Bhai,

"I am Qateel-e-Ishq (one who dies in love). I live every day and die every day. You have discovered one of my secrets but you should not say this to anyone who is not aware of it. Sultanul Azkiya is a wazifa that only the Awliyah Allah can bear. If the power of Sultanul Azkiyah has to be unleashed on a mountain, then even the mountain will turn to dust. We too get separated into pieces, but Almighty Allah's Grace and Mercy Envelopes us."

The Zikr from his heart Brings a Saadhu to Islam

The heart of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was always in the zikr of Almighty Allah. His heart was always making the zikr Laa ilaaha il'lal laah. There were those fortunate people who also had the opportunity of hearing this sound manifest from his blessed heart.

Once, whilst Hazrat was journeying by train to Calcutta, there was a Saadhu in the same coach as Hazrat. The Saadhu would suddenly jump up and look around carefully as if he heard something. The Saadhu got up from his seat and walked to Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and said, 'O Holy Man, What kind of sound is this which is causing my heart to yearn so much.'

Hazrat asked his Khaadim Babu Bhai to sit on the other seat and called the Saadhu close to him. Once he was seated next to Hazrat, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) said, to the Saadhu, 'The Name of the One whom I worship has become part of my heart beat and since this name has come into my heart, my heart beats have become so loud and powerful that I hear it and those ears which are meant to hear it also hear it.

The environment that we are in, is full of noises. This coach that we are seated in has numerous sounds. There are the sounds of those who are talking very loud, the wheels of the train are screeching, the engine is whistling its own tunel, the railways lines are making sharp sounds, the wind is blowing strongly.

All around us there are numerous different sounds. You are listening to all these sounds and yet your heart is not being affected by any of the sounds, but yet you are able to hear the beating of my heart which even those close to me are not able to hear and this sound of my heart beating is causing you a yearning which is pulling you towards me."

"The main reason for this is that the thing that is causing you to be in this condition is not just a sound or noise, but it is the Name that is being chanted which is giving off that special sound. It is that Name which is causing you to be in such a condition. Just as a thirsty person sees water and rushes towards it, your thirsty soul from birth has drawn you towards me.

Up to now you have thought of your soul as being of no use and you tried to quench its thirst with poison (doing wrong and following the wrong path) and you know well that poison can never quench ones thirst. If you would have fed that poison to your mischievous desires, then it would have died but you fed it to your soul and the soul does not die but it becomes overwhelmed with grief. If you wish to quench the thirst of you soul, you should chant the name that is in the beats of my heart."

The Saadhu lowered his neck and placed his ears close to Huzoor Mufti-e-Azam Hind's (radi Allahu anhu) heart. Within a little while he said, 'Laa ilaaha il'lal laah' and then slowly and continuously he began to make the zikr La ilaaha I'lal Laah, Laa ilaaha il'lal laah. When Huzoor Mufti-e-Azam Hind (radi Allahu anhu) found that his heart was prepared to accept the oneness of Allah, Hazrat made him read the Kalimah Tayyibah and brought him into the Deen of Islam.

Saadhu Bhagwandas had now accepted Islam at the Blessed hands of Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhu). Huzoor Mufti-e-Azam Hind (radi Allahu anhu) then placed his one special sight upon his heart and made him a Wali Allah.

After he had come into Islam Hazrat gave him the name Abdullah and said, 'I know where you are going to and Alhumdulillah I also know very well that you now wish to remain with me forever, but you must go there where you intended to go when you left your abode. Complete whatever you need to do and return to Nainital. I will keep complete control of your Deeni and spiritual training.'

Abdullah traveled with Hazrat up to Calcutta and then after this, he only met spiritually with Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

After five years of training, Abdullah (rahmatullahi alaih) went for Hajj and he remained there in the love of the Beloved Rasool (Sall Allaho Alaihi Wa Sallam) for four years and passed away there.

A Terminally ill Woman is cured in just one Week

There was a mureed of Hazrat in Raanchi by the name of Maulana Mohammed Saleh, whose wife was very will for more than three years. He took her to all the best Doctors and Hakeems and all said that she was terminally ill and there was no cure for her.

When all the Doctors had lost hope, Maulana Mohammed Saleh was very disappointed and saddened and could not carry the burden of this sadness. One night he could not sleep thinking about the condition of his wife. Three quarters of the night passed pacing and thinking about what to do.

After staying awake for almost all of that night Maulana Mohammed Saleh finally managed to fall asleep. In his dream that night, he made Ziyaarat of his Murshid, Huzoor Mufti-e-Azam Hind (radi Allahu anhu). Hazrat said to him in the dream,

"Maulvi Saleh! You have forgotten about me, but I can never leave you alone. Our relationship is one that keeps us connected even in the hereafter. If the Doctors have said that your wife is terminally ill, then this does not mean that she will not be cured. Allah is Almighty and has the Power to do anything. Now, do not take your wife for any treatment. After one week, when she is completely well, then you should take her to the Doctors and Tabeebs who had diagnosed her to be terminally ill."

Maulvi Muhammad Saleh woke from his sleep and immediately did as he had been commanded by his Sheikh-e-Kaamil. Just as Hazrat had mentioned, the wife of Maulana Muhammad Saleh was cured after one week and no one could say that she had been so severely ill for three years.

When Maulvi Muhammad Saleh took his wife to the Doctors, they were amazed to see that she was completely well. They asked about this condition and cure that she had attained and Maulana Muhammad Saleh mentioned the dream and the glad tidings of his Peer-o-Murshid.

A Boy suffering from paralyses is cured through his Blessing

One day in 1977 Hazrat was in the Raza Musjid in Bareilly Shareef spreading his rays of knowledge and guidance to those around him. As he emerged, a woman came to Hazrat with her young son who was completely paralysed. He could not walk, talk or move his hands and his mental capacity was also compromised.

The lady began to weep and requested Hazrat to make dua for her child. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) looked at the young boy for a moment and then commanded him to stand up. The boy who was paralysed could obviously not move an inch. Hazrat again and again commanded him to stand up but the young man could not even make attempt to do so, due to his condition.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) then went into a state of Jalaal and slapped the young man on his body with his hand. All those who were witnessing this incident were amazed to see that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had slapped the young man. Everyone was still trying to digest what Hazrat had done when suddenly within moments of Hazrat doing this, the young man leapt from his chair and hugged his mother calling out, “Mother” “Mother”.

This Karaamat of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) showed that where the Doctors and others fail, there, just the hand of Allah’s Wali falling upon the body of a paralysed person caused him to attain Shifa.

Lost Sight Regained Through His Dua

All kinds of people from all walks of life came to Huzoor Mufti-e-Azam Hind (radi Allahu anhu) to take his duas and his blessings. Once, some people from a remote village came to Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

A man brought with him his daughter whose eye had become so swollen that it was almost hanging out of the socket. She had also lost sight in that eye and it was said that the eye could not be treated. The father was a poor man and requested Huzoor Mufti-e-Azam Hind (radi Allahu anhu) too make dua for his daughter. He said, "Hazrat, please make dua for her eye to stop swelling and for her to look normal again. Who will accept her if her eye is like this?"

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) looked at her eye and then read something under his breath which no one heard. He then blew on the girl's eye. Within moments the swelling became less and whilst standing there, the eye was back in the socket looking absolutely normal.

The father was pleased that his daughter's eye was not looking so terrible anymore and did not mind that she could still not see with that eye. As the eye became more normal Huzoor Mufti-e-Azam Hind (radi Allahu anhu) said, **"Take her home, soon she will be able to see with that eye"**

Just as Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had mentioned, within a few days, the young girl regained her sight and was well again.

His Blessings Brings back Physical Sight and Gives Spiritual Sight

The dua of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) not only brightened the eyes of those who had lost their sights, but also brightened the hearts of many, giving them acceptance and honour amongst the people. The incident relating to Shaa'ir-e-Islam Qaari Israeel Athr Faizi is very well known in India.

Qaari Saaheb was blind from the time he was a child and could not see at all, but when he became mureed of Huzoor Mufti-e-Azam Hind (radi Allahu anhu), he began to see immediately. He used to walk, travel, read and write without the help of anyone after this.

He personally says that after he became mureed of Hazrat, not only did Hazrat bless him with brightness in his sight but also blessed him brightness in his heart. He proclaims that Hazrat blessed him so much that he received great acceptance amongst the people.

This is a true fact. When Qaari Israeel became very old, his voice still had the same intrigue and even in his old age as a poet his Naats that he wrote and read were accepted by all those who listened. It would draw huge crowds of people towards him.

He presented himself on numerous occasions as a guest at Faizul Uloom in Jamshedpur and always got the opportunity to recite his Naats on stage during the huge gathering. Even though there were many other poets on stage and he had become old, people would still shout out his name and request for him to take the microphone and recite his kalaams. There

was no doubt that this was the karam of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). The dua of his Peero Murshid brought him from darkness into light.

Hazrat Sayyid Muhammad Qateel Danapuri said something very interesting about Huzoor Mufti-e-Azam Hind (radi Allahu anhu). He says:

"Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was not just an Aalim and a Mufti, but another duty was bestowed upon him. In other words, he was given the power of cleansing the hearts of people and filling it with light and this was seen on many occasions especially during the latter years of Hazrat's physical life on earth. With firmness and steadfastness in the Shariat, Almighty Allah also blessed him with a great status in Tariqat. This was very clear when one saw him and it is for this which he was put here."

An Accident, his Foresight and Acceptance of his Dua

After the wisaal of Sayyidul Ulama Hazrat Sayyid Aal-e-Mustafa Marehrwi (radi Allahu anhu) the people of Bombay organized the Forty Days Fateha. During this time Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was in Ajmer Shareef.

After much convincing Hazrat's mureeds brought him to Bombay by flight. Whilst Hazrat was in Ajmer Shareef, Hazrat Allama Mushtaq Ahmed Nizami (alaihir rahma) and Hazrat Allama Mufti Rajab Ali (alaihir rahma) were also there with Hazrat. Both these personalities said that they would travel by car with a few others to Bombay.

This was agreed and Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and Maulana Mansoor Ali came to Bombay by plane and Allama Nizami, Mufti Rajab Ali and a few others were to leave after a day or two by car. Maulana Mansoor Ali Khan say,

"After arriving in Bombay, a few days had already passed and Allama Nizami and Mufti Rajab Ali had not as yet arrived. Whenever I went to meet Huzoor Mufti-e-Azam Hind (radi Allahu anhu), he would ask if Allama Nizami had arrived and if there was any news about their expected arrival and I would answer in the negative.

Then, one day I was with Hazrat and there were many others sitting with Hazrat as well and Hazrat was writing Taweez for those who had requested them. Suddenly, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) stopped what he was doing and said, "Let us all make dua together that Almighty Allah lets Maulana Nizami Saaheb and his companions to reach Bombay safely" Hazrat then raised his hands for dua and for a very lengthy period of time he made some special dua. After making dua, he said, **"Allah Willing all of them will arrive safely in Bombay soon."**

All those present in the gathering were very confused as Hazrat was writing Taweez and then suddenly stopped and raised his hands to make dua for Allama Nizami and for his companions, but none of us had the courage to ask why Hazrat had done this. On the third day Allama Nizami and those with him reached Bombay safely and I asked them to meet Hazrat immediately as he was very concerned about their wellbeing.

Allama Nizami and the others presented themselves before Hazrat and he was very pleased to see them. He asked the reason for their delay and Allama Nizami mentioned that whilst coming to Bombay, they drove through a mountain pass and the wheel of the car had come loose.

The car went out of control and was about to plunge into a deep canyon when from nowhere a tree appeared in front of us. The car hit into the tree and at the same time it seemed like someone had held the car from behind.

After hearing what had happened Huzoor Mufti-e-Azam Hind (radi Allahu anhu) remained silent for a few moments and then took out eleven rupees from his pocket and said that we should buy something to make the Fateha of Huzoor Ghaus-e-Azam (radi Allahu anhu) as he had taken a mannat (vow) for the well being of Allama Nizami and those with him. Brother Abdul Khaliq, at whose house Hazrat was living during this trip took permission to add a few rupees more to the amount so that he may partake in the Niaz.

After the Fateha, we asked Allama Nizami Saaheb if he knew the exact day and time when this incident happened. He gave us the time and day when this incident had taken place. We were all astounded when we found it was the exact day and time when Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had stopped writing Taweez and raised his hands to make dua for Allama Nizami and his travel companions."

Subhaan Allah! This is the karam of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) that he is in Bombay and is assisting his disciples who are hundreds of miles away. From this incident the ilm-e-ghaib of Huzoor Mufti-e-Azam Hind (radi

Allahu anhu) is evident and so is the power of the acceptance of his Dua.

Throat illness healed Through his Duas

Maulana Mujib Ashraf was well known for his lectures. He was always having problems with his tonsils and it had become so bad that whenever he went to a lecture, he would find he was losing his voice and the pain would become unbearable.

Once whilst traveling with Huzoor Mufti-e-Azam Hind (radi Allahu anhu). Hazrat placed his hand on his throat and made dua for him. Even since, he never lost his voice and had no problems with his throat. He was so confident of the dua of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) that after he delivered his lectures he would drink a ice cold glass of water and in would not effect his voice or his throat in any way.

Assisting People even After his Demise

Two days after the Urs-e-Chehlum (Forty Days) of Huzoor Mufti-e-Azam Hind (radi Allahu anhu), twelve labourers were doing construction on a house in Mohalla Saudagran when a huge wall of the house collapsed, causing four of the labourers to be trapped under the rubble. People were shouting and screaming and everyone was panic stricken.

Just as everyone was shouting and screaming, one of the labourers saw that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was standing near the collapsed wall with his stick in his

hand and was directing him to where the labourers were trapped. He said that they should dig that particular area quickly as there were four labourers trapped under the rubble.

The eight labourers who were saved from being crushed by the falling wall began to dig the said area immediately. After their efforts the four labourers were removed safely. After all this had happened the labourers realized that Hazrat had already passed away. When they looked around and tried to search for him, they found that he was no where to be seen. All those present there were amazed at what had happened and this made a huge impact on the minds of the non-Muslims in Bareilly Shareef.

The hindus of Bareilly are often heard saying, 'The heads of the people of Bareilly are high in the world because of Hazrat. He was our Bare Molvi Saaheb and we were his supporters."

Tassawur-e-Sheikh

Maulana Basheerul Qadri Saaheb was the mureed of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and he mentioned that whenever he had any difficulty or was faced with any hardship, he would make Tassawur-e-Sheikh (visualize his Murshid) and he would find that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) would bless him and his difficulties were alleviated.

He mentioned that once his wife had taken very ill and had become so weak due to her lengthy illness, that she could barely walk or do anything. He says one night after making Tassawur-e-Sheikh, he saw Huzoor Mufti-e-Azam Hind (radi Allahu anhu) in his home and Hazrat said, **"Basheer! Why are you so worried? Your wife will be fine soon. There is no need to panic."**

He commanded him to do a certain thing and said that she will be fine. Maulana Basheerul Qadri did as Hazrat had commanded him and his wife had a very speedy recovery.

Assistance through Taweez

Many people came daily to Huzoor Mufti-e-Azam Hind (radi Allahu anhu) for Taweez. Those who took Taweez from Hazrat with sincerity found that the reason for which they asked a taweez was fulfilled through his blessings.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) wrote taweez for the ill, weak, helpless and needy. Those who took taweez from him found jobs that they needed, got Barkat in their homes and found that their Imaan had become so strong that none could shake them.

Ja Nasheen Huzoor Mufti-e-Azam Hind Hazrat Allama Mufti Mohammad Akhtar Raza Khan Qadri Azhari Qibla say,

"There are numerous blessings and benefits in the Taweez's of Hazrat. Once, my child was very ill with fever, so my family members were very concerned. I took a taweez from Hazrat and soon the fever dropped very quickly."

Amin-e-Millat Hazrat Sayyid Amin Mia Saaheb Marehrwi says,

"In 1973 I was caught up in such an illness that even the best Doctors could not treat me for it. My father (Hazrat Ahsanul Ulama alaihir rahma) said that I should get a naqsh from Huzoor Mufti-e-Azam Hind (radi Allahu anhu). I did this and Alhumdulillah I attained complete shifa (cure) from this illness."

Dormant Business begins to Prosper

In Indoor there were some people who had a shop which did very well before the separation of India. After the separation of India the shop was closed due to the volatile situation and all the goods in the store was getting damaged. The owner of the shop was concerned and decided to sell the business. He had already started to meet potential parties that were interested in purchasing the store.

It was during this time that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had arrived in Indoor. He came to meet Hazrat and Hazrat asked how he was doing, so he mentioned the situation he was in. Hazrat listened to his problem and then remained silent for a few moments.

Hazrat then said, "Do not sell that shop under any circumstances. Tomorrow I will come to your shop." As per his word, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) went to his shop. He read Namaaz there, read some wazifas and then read something on water and sprinkled it in the shop and then he wrote a combination of a few taweez in a beautiful format and asked the owner to put it up in the shop.

The Barkat of this was that within a few days, the shop began to prosper like it did before it was closed. (Ref: Shareh Bukhari Mufti Shariful Haq)

Saved from Execution And Given a New Trial

A lady came to Huzoor Mufti-e-Azam Hind (radi Allahu anhu) holding the hands of her little children. She had come from Ahmedabad and wanted Hazrat to make dua for her husband. She said, "Huzoor! My husband is innocent in a certain matter but the courts have ordered for him to be hanged."

On hearing the painful and sad request of the woman, even Huzoor Mufti-e-Azam Hind's (radi Allahu anhu) eyes were filled with tears. He gave her some Taweez and said, "Go! He will not hang"

The lady immediately left and went to the prison where her husband was being held. She handed Hazrat's taweez to him and asked him to wear it around his neck. She then said to him, "A very great Aalim and Buzroogh from Bareilly Shareef said to me, 'Go! He will not hang'"

As the time of the execution drew closer, the warden arrived and took the man into the execution chamber. The officials and the judge were also present for the hanging. The noose was placed around his neck and a button was pushed which automatically opened the trapdoor under the prisoner. However, during this execution, the button was pushed but the trapdoor refused to open.

The judge who was present said that the time which was set for execution had expired and thus ordered a temporary stay of execution and ordered the case to be brought before him once more (so that another date may be set). The prisoner was taken back to Court on the appointed day and pleaded not guilty again and pleaded his case very sincerely.

As the judge was listening to the case, he noticed a blessed face in front of him. It was the face of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). The judge immediately reversed his initial decision and released the man after giving the verdict of innocence.

His Karaamat guides Those who were misled

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) brought thousands of Muslims towards Islam, which are evident in numerous books written on his life and services. With the exception of bringing thousands of Muslims towards Islam, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) also brought thousands of misled Wahabis etc. towards the true Sunni path, after they repented for their false beliefs.

In which ever direction he went, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) spread the rays of knowledge and the Fountains of Imaan. Where ever he kept his holy feet, there the condition of the hearts of the people changed. He made it clear and got people to understand the facts about the knowledge of the unseen and the power and excellence of the Holy Prophet (Sall Allaho Alaihi Wa Sallam).

People humbled themselves before him when they saw his miraculous actions changing the lives of many. His miraculous personality made people realize that if this was the condition and excellence of a servant of Rasoolullah (Sall Allaho Alaihi Wa Sallam), what can be said about the excellence that has been bestowed by Allah Almighty upon His most Exalted and Most Beloved Rasool (Sall Allaho Alaihi Wa Sallam).

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) once went to Dehli to partake in the Urs of Mahboob-e-Ilaahi Hazrat Nizaamud'deen Awliyah (radi Allahu anhu). Whilst there, he stayed a Kucha-e-Cheelan.

There, a misled budmazhab person met Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and began to debate and argue on the issue of knowledge of the unseen. Janaab Ashfaq Ahmed who was Hazrat's host there, mentioned to Hazrat that this was a very arrogant person and there was no need to explain anything to him as he was steadfast in his corrupt beliefs.

Hazrat said, "He is now at your home, thus, do not say anything harsh to him. Molvi Saaheb has not ever listened to anyone's word and this is why it has made no difference to him. He is a person who only wants everyone to hear what he has to say and listens to no one else. Today, I will listen to what he has to say very attentively. All those of you who are present should also listen very carefully."

Molvi Saeedudeen Ambalwi spoke and said whatever he wanted for almost one and a half hours and tried to explain to Huzoor Mufti-e-Azam Hind (radi Allahu anhu) that the Prophet (Sall Allaho Alaihi Wa Sallam) did not possess knowledge of the unseen (ilm-e-ghaib). When he was tired of saying whatever he wanted and then kept quiet, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) said, **"If you have forgotten to give evidence for any of your views, then think about it and present that as well."**

The Molvi Saab got into a mood and then again spoke for another half an hour and then said, **"Fine, it has now been clearly proven that the Holy Prophet (Sall Allaho Alaihi Wa Sallam) does not possess knowledge of the unseen."**

Hazrat said to him, **"You must immediately repent (make tauba) from your false belief. Almighty Allah has blessed the Prophet (Sall Allaho Alaihi Wa Sallam) with the knowledge of the Unseen. You said whatever you had to say in support of your false belief. Now, it if is not too much of a problem I would like you to listen to what I have to say."**

The Molvi Saab was very upset and said, "No need for you to say anything. I have already heard many times you people's proofs and I know exactly what you going to say and I have the answers to them also."

Hazrat then spoke to him in a very tolerant tone and said,

1. Molvi Saaheb! What is the duty of a son towards his widowed mother?"

He answered, "I will not respond to questions that have nothing to do with the topic."

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) then addressed him in jalaal and said, "I only want to ask you a few questions and if you are not interested then you need not even answer them. I have been listening to you for more than two hours and now all I want is for you to hear my questions."

Hazrat then asked:

2. Is it permissible to take a loan from someone and then hide from them?

3. Is it allowed to become tired of ones crippled son and then leave him on the street to beg?

4. Is it allowed to take money for Hajj-e-badal from someone and not to…………………..

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) had not as yet completed the last question when the Molvi Saaheb came forward and fell at Hazrat's feet. He said,

"Hazrat! It is enough. The problem has been solved. Today I have understood this fact that the Holy Prophet (Sall Allaho Alaihi Wa Sallam) definitely had ilm-e-ghaib and the Prophet definitely should have ilm-e-ghaib, if not the hypocrites would have destroyed the foundation of the Muslims. If Almighty Allah can inform you of such things about me that no one else here knows, then what can be said about that which is inspired upon the Holy Prophet (Sall Allaho Alaihi Wa Sallam) from the Court of Almighty Allah?"

Molvi Saaheb immediately made tauba sincerely and became mureed of Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

Another incident relating to Knowledge of the Unseen

Once, a few people traveled from Rampur to Bareilly Shareef, to take bai'at at the hands of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). With them, there was a person whose Aqida was not proper. He was going to Bareilly Shareef with the intention of asking Huzoor Mufti-e-Azam Hind (radi Allahu anhu) such questions that he will not be able to answer, thus making Huzoor Mufti-e-Azam Hind (radi Allahu anhu) upset.

When they reached the Bareilly station and disembarked from the train, he was surprised to see that his ticket was missing. He stood on the platform very worried as the ticket officer was checking tickets at the exit making sure that no one had come without a ticket. He explained to those with him about what had happened. They asked him to let them carry his luggage out and said that they would purchase a platform ticket for him so that he can leave the platform without getting into any trouble.

Ashraf Khan agreed with his companions' decision and waited on the platform for their return with a platform ticket. His travel companions left the station and Ashraf Khan just casually strolled on the platform when a person came up to him and asked if he did not have a ticket. The person asked him to follow him so that he can take him out of the station without being caught for not being in the possession of a ticket. Ashraf Khan was wondering whether he should take the help of a stranger or not.

Whilst he was still trying to make a decision, the stranger grabbed his hand firmly and walked him out of the station right past the ticket officer who was checking every ticket at the gate. As they came out of the station Ashraf Khan saw his friends and was just about to walk towards them when he saw that the stranger had already gone into the crowd of people and could not be seen anymore.

The sincere well-wishers took Ashraf Khan with them to Mohalla Saudagaran to meet with Huzoor Mufti-e-Azam Hind (radi Allahu anhu). When they presented themselves before Huzoor Mufti-e-Azam Hind (radi Allahu anhu) he was busy writing taweez for some people. After completing what he was doing, he raised his head to address the people who were

seated around him. He then asked if anyone else wanted any Taweez. When there was no response, he turned his attention towards Rahmat Khan and asked, “How is everyone in Rampur?” He answered, “All are well Huzoor. I have brought four friends with me who would like to take Bai’at. If Huzoor permits, then I would like to present them before you.” After attaining his permission five people sat respectfully in front of him. Hazrat said, “You said that four needed to become mureed, but here there are five.” Rahmat Khan then mentioned to Hazrat that Ashraf Khan is a philosophical person and did not come to take bai’at. There is something that he wanted to ask Huzoor.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) looked at Ashraf Khan and said, “You may speak. What did you wish to talk to me about?” He replied, “I had initially come with the intention having a discourse with you but now all I want is to become your mureed.”

Hazrat said, “Forget what happened at the station. You came here to have a discourse with me and no matter what your intentions were, my ethics do not allow me to see any of my guests in a difficult situation and then I do not prefer for them to be helped by some one other than me. You must definitely discuss with me that which you were intending to discuss.”

Ashraf Khan replies, “Huzoor, Now that I have found you, no question of mine has been left unanswered, so that I may be protected from the punishment of free thinking.” Hazrat accepted all of them in the Silsila and said, “You may now all return home. You have been connected to the Daaman-e-karam of Huzoor Ghaus-e-Azam (radi Allahu anhu) and you will be guided in every step that you take.”

Mufakir-e-Islam Allama Qamruz Zama Azmi says:

"My paternal uncle who used to live in Azamgarh was the mureed of a wahabi, whose propaganda was very famous in India. He was the only one in our family with this corrupt Aqida. We used to look at him at times and say, he has now become so old. If he dies tomorrow then we will not even be able to read his Janaazah Namaaz. This was a worry that many of us had. He was a very hot tempered person and then he was a Pathan. No matter how much we explained, he never took heed.

Once he had become very ill, so he got up one morning and called for all of us and then said, 'Molvi Qamruz Zama Azmi! Last night I had a dream of your Peer-o-Murshid. I saw that he came and was asking me to make tauba and he was saying, Now there is still time, Now there is still time. Allah is The Most Forgiving.' I am now thinking, am I really on the wrong path? I told him, If this is what your heart is telling you, then you must definitely make tauba, if not we will be deprived of even being in your Janaazah. He began to say, 'Take me where ever that Buzroogh is. If I see that it is the same person whom I saw in my dream, and then I will repent.'"

Maulana Qamruz Zama says, "I phoned Bareilly Shareef to find out where Hazrat was and I was told that Hazrat had gone to Azamgarh for some reason. I was concerned and did not know how to get to Hazrat, when someone informed me that Hazrat had come just next door to our locality."

Maulana Qamruz Zama rushed over to the said place and managed to bring Huzoor Mufti-e-Azam Hind (radi Allahu anhu) with him. Maulana Qamruz Zama says, 'The moment my uncle saw Hazrat he said, "What can I say? This is the same

bright face that I saw in my dream" He immediately made tauba from his false Aqida and became mureed of Hazrat and then passed away two days later.

Jins and Rijaalul Ghaib take Bai'at at his hands

With the exception of Wilaayat and piety, Almighty Allah blessed Huzoor Mufti-e-Azam Hind (radi Allahu anhu) with great acceptance. In whichever direction he went, thousands of people came towards him, and they felt that it was a means of great blessing and a means of salvation for them if they became mureed of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and there was no doubt in that which they felt.

Just amongst the humans, he had more than 10 million mureeds from all over the world. In Bombay and other areas between 20 and 25 thousand people used to become Mureed in one gathering. Another Karaamat of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was that not only did humans become his mureed but many jins and Rijaalul Ghaib were his mureeds. It has been mentioned that Hazrat made many of them mureed and also gave them Taweez.

Shahzada-e-Sadrush Shariah **Hazrat Maulana Baha'ul Mustafa** Qibla says,

"Here it was the habit of Hazrat that he would stop meeting people after eleven in the night and he would retire to his room alone. There would always be a few people quietly waiting at the door (just in case Hazrat needed something). From inside we could here him saying, 'Go, I have made you mureed', 'Go, your work has been done' We used to hear him reading all those duas

and wazaaif that are read when making someone mureed.”

Jins even take Bai’at at the hands of his True Successor Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qadri Azhari

Mufti Abid Hussain writes, “Maulana Khalid Misbahi the principal of Madrasa Isha’atul Islam (Jharya) is a capable and reputable Aalim-e-Deen. He also has much proficiency in the filed of Taweez writing and he sometimes even makes Haaziri of Jins. He said that Allama Akhtar Raza Azhari also has numerous jins who are his mureeds.

I asked how he knew of this. He mentioned to me that once I asked two jins about this and I also asked if they had an idea of how many jins were mureed of Hazrat Akhtar Raza Khan and they said about one hundred and fifty thousand jins are amongst his mureeds and some of them even live in his khidmat.

Maulana then says, I asked them, ‘This means that there were also many jins who were mureed of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and they said undoubtedly there are a huge number of jins that are his mureeds.”

An Amazing incident Regarding a Jin

Shareh Bukhari Mufti Shariful Haq Amjadi (alaihir rahma) was sitting in a gathering late one night with Huzoor Mufti-e-Azam

Hind (radi Allahu anhu) having some of his verdicts checked by Hazrat. Mufti Shariful Haq himself narrates an amazing incident which occurred that night. He says:

“One incident of that Mehfil is this: It was a cold night and we had arranged a fire to be burning near Hazrat, which began to burn off after a short while. Even the fire in the Huqqa was going off.

Hazrat all of a sudden said, ‘If there was more coal, then the fireplace would keep burning and the tobacco in the Huqqa would burn properly and that too would have been useful.’ I said, ‘I will call the khadima from inside the house and ask them to send some coal.’ He said, ‘She is tired from working the entire day. The poor lady should be asleep. Let it be.’

There used to be a Shah Saab from Muzafarpur who used to come to Bareilly Shareef and stay over for two or three months, and we never realized what his actual reason for staying was. Once or twice I even asked his reason for staying so long and he calmly replied that he had come specifically to be near Hazrat. For as long as Hazrat would be outside, he would be present by Hazrat.

Whilst talking to Hazrat, I noticed Shah Saab enter from the main door and he had brought something in his shawl. At that moment I did not think that the door was bolted from the inside, so it was not possible for him to come into the house. He walked to us and then said, ‘Huzoor! Here is some coal’, and he poured it into the fireplace and he put some into the chelum of the Huqqa.

Shah Saab sat down after putting in the coals. I went into my room to look for a hand fan but could not find it and I came

back to Hazrat. It must have taken me two to two and a half minutes to go and come back. When I came in I saw that both the coal in fire place and the coals in the Huqqa were burning very well.

I was surprised by this, but I kept busy in my work. After twelve, Hazrat went to bed, so we went into our respective rooms. Shah Saab was very punctual in his Namaaz and always read his Namaaz with Jama'at, but the following morning I did not see him for Jama'at of Fajr Salaah. During breakfast we looked for him but he was not there and at the time of lunch again he was nowhere to be seen. I asked and was told that he had not come to eat.

I now began to wonder what was happening. That night when I sat with Hazrat to read the fatwas to him, I mentioned to Hazrat that Shah Saab brought coal last night but today there is no sign of him. Hazrat said, ***"He must have gone away. You keep busy with your work."***

I believe that this was a jin in the form of that Shah Saab. This, everyone knows, that there are numerous jins who are Hazrat's mureeds.

Distribution of Tabarukaat to His Mureeds after His Wisaal

Whilst delivering a lecture at a gathering, Dr Maulana Hassan Raza KhanSaaheb (Phd) narrated the following incident:

"The Elders of the Saadaat-e-Kiraam live in Marehrah Shareef. This is that Darbaar where Aala Hazrat Ash Shah Imam Ahmed Raza (radi Allahu anhu) became mureed. The Deputy Sajjada Nasheen there is Hazrat Sayyid Najib Ashraf Qibla. He

narrated to me the following incident, ‘In our family of Marehrah Shareef we have numerous great and blessed personalities.

My father Hazrat Ahsanul Ulama Maulana Sayyid Haidar Hassan Qibla was himself a great Buzroogh of his time. With all this, my beloved father made both myself and my brother Amin Mia mureed of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and not of himself.

After we became mureed and receive our Shajrah Shareef, my father gave it to his sister and said, ‘Keep it safely for them and only give it to them when they really understand the value of it as they are still very young and the original signature of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is in the Shajrah which after being kept in their graves with them, will be the assurance for their salvation.’”

Hazrat Najib Mia then further said, “I had already become mureed but Huzoor Mufti-e-Azam Hind (radi Allahu anhu) did not give me a hat and Chaadar and had then passed from this world. One day after his Wisaal, I went to his Mazaar-e-Anwar, made Fateha and then said, ‘I became mureed but you did not as yet give me a topi and a chaadar’ and then I said, ‘I can’t wait now as I have to go, but I should get the topi and the chaadar’ I said this and left.

The next day Hazrat’s Khaadim came to Marehrah Shareef and brought a topi and chaadar to my father. My father asked what it was and the Khaadim said, ‘Peerani Amma (Huzoor Mufti-e-Azam Hind’s radi Allahu anhu respected wife) has sent this topi and chaadar for Najib Mia.’ Abba took both these blessed belongings and placed it on his head and went into a state of spiritual ecstasy. He then said, ‘Najib mia! Take this and keep it

safe. Now that you asked for it, it will go with you in your kaffan.’

Subhaan Allah! Huzoor Mufti-e-Azam Hind (radi Allahu anhu) acknowledged the request of his disciple and more so the request of a child from the family of his Murshid and had spiritually informed Peerani Amma to have these Tabarukaat sent to Marehrah Shareef.

An Aalim Makes Hajj Through his Blessed Dua

Soofi Maulana Abdur Rahman Saaheb says,

“I was in Bareilly Shareef with Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and a few other people. There was a person seated in the gathering by the name of Israeel, who just joked and mentioned to Hazrat, ‘Huzoor! This Soofi Saaheb is going for Hajj’

The moment Hazrat heard these words (even though Israeel was just teasing me), Huzoor Mufti-e-Azam Hind (radi Allahu anhu) said, ‘Since Soofi Saaheb is going for Hajj, he should take a letter for me with him and Hazrat immediately wrote a letter to Qutb-e-Madinah Hazrat Sheikh Ziaud’deen Madni (radi Allahu anhu).

When Huzoor Mufti-e-Azam Hind (radi Allahu anhu) gave me the letter in my hand, my eyes filled up with tears and I said,

“Huzoor! Even though I had not made a decision to go for Hajj, but now that you have given me this letter and

made me your messenger to deliver the letter, I have full conviction that I will go for Hajj."

After leaving Bareilly Shareef, I went to Calcutta and during this time **Muhadith-e-Kabeer Allama Zia ul Mustafa Qadri Qibla** was spreading his rays of knowledge and wisdom at madrasa Manzar-e-Islam (Zia ul Islam) in Howrah. There used to be an old woman who lived there in Takya Paara (Howrah) who had great respect for the Ulama.

She always invited the Ulama to her home and fed them wonderful meals. I went to meet her one day and she asked if I would like to go for Hajj. I said, 'Where will a Molvi like me have enough money to go for Hajj?'

She immediately took out five hundred rupees which she had tied in the corner of her apron and gave it to me. I thought that I will take it for now, but I will return it to her before I leave, but I left and had forgotten to give the money back to her.

I went to the Madrasa and presented myself before Huzoor Muhadith Kabeer Qibla. Whilst sitting with him a few notes fell out of my pocket and I had no idea of this. Huzoor Muhadithe Kabeer took notice of it and said, "Definitely today Soofi Jee will be buying us some sweetmeats." I inturn said, "You should be buying me some sweetmeats, since you are the one who got two hundred and fifty rupees as salary today." He said, "Your pocket is warm today, so you should buy"

Then only did I think of the money in my pocket. I said that Amma gave me five hundred rupees as I am intending to go for Hajj. Hazrat Muhadith-e-Kabeer immediately brought two hundred and fifty rupees and gave it to me as a gift for Hajj.

After taking this money from Hazrat, I began to think that I only earn sixty rupees a month. How will I be able to make Hajj? I used to think of this and weep bitterly. In those days it cost nine hundred rupees to buy a ticket for Hajj by ship and the entire package for Hajj used to cost around four thousand rupees. Just a few days after this, I received an invitation to lecture at a place near Bihar Shareef. I thus decided that I would go to the Mazaar Shareef of Hazrat Makhdoom Bihari alaihir rahma to make Fateha and insha Allah there I will make dua for a means to go for Hajj.

When I reached the Mazaar, there was a Qalandar type of person whom I met. I was in the thought of my Hajj and unintentionally bumped into him. When I realized this, I went up to him and said, "Huzoor! I unintentionally did that. Please forgive me"

He replied by saying, "You are not even in your right state of mind. You are concerned about something else." He pointed to the Mazaar and said, "Ask the Elderly person in there and all your problems will be sorted out. You will have so much that you will be able to loan someone money in Makkah." When I heard this, I began to wonder how he knew that I was intending to go for Hajj. A

After reading Fateha, I went to the Jalsa and in my heart I was thinking that generally when we lecture at these gatherings we receive a nazrana (gift) of about two hundred and fifty rupees. The morning after the jalsa, they organizers of the Jalsa came to me and gave me five hundred rupees. I then got on to a rickshaw and was leaving when I heard someone shouting for me to stop, so I stopped.

Actually what had happened was that the organizers of the function had one thousand five hundred rupees left over after their progamme and could not decide what to do with it. They had then decided that it should be given to me as I was planning to go for Hajj. I then immediately left for Calcutta. I put in my application and then started to prepare for Hajj and Ziyaarah.

Before I left for Hajj a few friends came to meet me and gave me some money which added up to about four hundred rupees. I also met Hajiani Mahrun Nisa in Makkah who was from Howrah and I explained to her the miraculous story of my Hajj and how I had all this money. She requested that I give her some money and she would return it when we got to Howrah. I then gladly loaned her some money just as it was foretold. "

Soofi Saab then said, "This was the blessing of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) that I got to go for Hajj and Ziyaarat, if not, I was not able to do this with my financial position.

His Closeness to Huzoor Ghaus-e-Azam (radi Allahu anhu) And the Failed Ploy of the Kufaar

Each year, Mufti-e-Azam-e-Hind (radi Allahu anhu) used to go to Calcutta for missionary work. The Pope used to also visit Calcutta and although he received good coverage in the media, very few Christians turned up to meet the Pope.

The Christians of Calcutta became very jealous whenever Mufti-e-Azam-e-Hind (radi Allahu anhu) visited that city as,

without any news coverage; he attracted thousands of people who came to see him. The Christians decided to insult Huzoor Mufti-e-Azam-e-Hind (radi Allahu anhu) and lower his personality in the eyes of the people. They trained three Christians to approach Huzoor Mufti-e-Azam-e-Hind (radi Allahu anhu) with the pretence that they were going to become his Mureeds. This was their plan:

Whenever Hazrat was going to make any person his Mureed, he would ask the person to say, "Say that you have given your hand into the hands of Ghaus-e-Azam(radi Allahu anhu)." The Christians where then going to say that Hazrat is a liar (Allah forbid) since that was not the hand of Ghaus-e-Azam(radi Allahu anhu)!

The three Christians, now disguised as Muslims went to Huzoor Mufti-e-Azam (radi Allahu anhu) with the pretence of becoming his Mureeds. When two of the Christians saw Hazrat's noorani face they became afriad of carrying out their plans, but the third Christian, who was very stubborn, decided to carry out the plan.

He sat in front of Huzoor Mufti-e-Azam-e-Hind (radi Allahu anhu) and Hazrat proceeded with making him a Mureed. When Hazrat said, "Say that you have given your hand into the hands of Ghaus-e-Azam(radi Allahu anhu)," he said, "I am giving my hand in the hand of Mufti-e-Azam." He was implying that Hazrat was asking him to lie when he was made to say a moment ago that he is not going to lie.

Huzoor Mufti-e-Azam-e-Hind (radi Allahu anhu) again commanded him to say, "Say that you have given your hand into the hands of Ghaus-e-Azam(radi Allahu anhu)." He again said, "I am giving my hand in the hand of Mufti-e-Azam."

Huzoor Mufti-e-Azam-e-Hind (radi Allahu anhu) entered into a Jalaal and said, "Say that you are giving your hands into the hands of Ghaus-e-Azam(radi Allahu anhu)." To the surprise of many, the Christian began continously saying, "I have given my hands into the hands of Ghous-e-Azam, I have my given hands into the hands of Ghaus-e-Azam(radi Allahu anhu)"

When asked about his behaviour, the Christian said that as Huzoor Mufti-Azam-e-Hind (radi Allahu anhu) commanded him for the final time to say that he has given his hands into the hands of Ghaus-e-Azam(radi Allahu anhu),

He said that he saw two bright hands emerging from Hazrat's hands and the Christian says that he is sure that these hands were none other the mubarak hands of Ghaus-e-Azam(radi Allahu anhu).

That Christian then asked Huzoor Mufti-e-Azam-e-Hind (radi Allahu anhu) for forgiveness and explained to him what his true intentions were. He immediately accepted Islam and became a Mureed. The news of this Karaamat spread far and wide and thousands of Christians accepted Islam at Hazrat's hands.

Chapter 5

Ghausul Waqt Huzoor Mufti-e-Azam Hind

(Radi Allahu anhu)

In the Eyes of the Awliyah & Ulama

There is no doubt, that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was the Ghaus of His Time. He is a personality whose entire life was spent drowned in the love of the Holy Prophet Muhammad Mustafa (sallal laahu alaihi wasallam) He lived as a true servant of Allah and passed from this physical world, as a true servant of Allah.

Not only are his mureeds and devotees, proud of having him as their Spiritual Master and guide, but the great Auliyah, Ulama and fuqaha are proud of being his contemporaries. All of them showed immense love and respect for him.

A few blessed statements of some of the Great Awliyah, Fuqaha and Ulama are being presented for your perusal in this chapter.

Sarkaar-e-Ghaus-e-Azam's (radi Allahu anhu) words concerning Huzoor Mufti-e-Azam Hind (radi Allahu anhu)

Hazrat Maulana Abdul Qayyum Muzaffarpoori narrates that a person by the name of Aashiq Ali wished to become Mureed of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). He was informed that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was to visit Faizabaad, where Aashiq Ali lived.

When Hazrat visited Faizabaad, Maulana Abdul Qayyum took Aashiq Ali with him and requested Huzoor Mufti-e-Azam Hind (radi Allahu anhu) to make him mureed.

Huzoor Mufti-e-Azam Hind (radi Allahu anhu) thus commanded him to say the words of Bai'at, which he did.

Hazrat then asked him to say that he had given his hand in the hand of Huzoor Ghaus-e-Azam (radi Allahu anhu). Aashiq Ali said,

'***I have given my hand in the hands of Mufti-e-Azam.'***

Hazrat then said,

'Say that you have given your hand in the hand of Ghaus-e-Azam'

He again said,

'I have given my hand in the hand of Mufti-e-Azam' You have just asked me repent from lies, and now you tell me to say that I am giving my hand in the hand of Ghaus-e-Azam. You are Mufti-e-Azam.'

Hazrat then explained to him, that this was the method in which a person was entered into the silsila of Ghaus-e-Azam (radi Allahu anhu) and this has always been the method of the pious predecessors, and in this way, one is presented to Ghaus-e-Azam (radi Allahu anhu).

Hazrat then asked him to repeat the words again, but he refused. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) then removed his Amaama Shareef (Turban) in Jalaal, placed it on the head of Aashiq Ali and said,

'Why are you not saying. Say, I have given my hand in the hand of Ghaus-e-Azam (radi Allahu anhu).'

Aashiq Ali now began to say this, and did so continuously, until he lost consciousness. After regaining his conscious, Maulana Abdul Qayyum took him aside and asked what had happened. Aashiq Ali replied by saying,

"As soon as Hazrat placed his turban on my head, I saw Sarkaar-e-Ghaus-e-Azam Jilani (radi Allahu anhu) standing in front of me and he said, 'Aashiq Ali! The Hand of Mufti-e-Azam is my hand.

He is my representative and my deputy. Say, I have given my hand in the hand of Ghaus-e-Azam (radi Allahu anhu)!'Then, I saw that my hand was in the hand of Ghaus-e-Azam. This is why I could not stop saying it and lost consciousness when Ghaus-e-Azam (radi Allahu anhu) left."

Sultaanul Aarifeen Hazrat Sayyidi Abul Husain Ahmad-e-Noori (radi Allahu anhu)

He is the Peer-o-Murshid of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and one of the Grandmasters of the Barakaatiyah Silsila. He was the personality that informed Aala Hazrat Imam Ahmed Raza Khan (radi Allahu anhu) about the birth of Huzoor Mufti-e-Azam (radi Allahu anhu).

Six months after the birth of Huzoor Mufti-e-Azam (radi Allahu anhu), Hazrat Noori Mia (radi Allahu anhu) went to Bareilly Shareef.

On arrival, he asked to see Huzoor Mufti-e-Azam Hind (radi Allahu anhu). Aala Hazrat (radi Allahu anhu) was carrying

Ghausul Waqt in his arms, bringing him to Hazrat Noori Mia (radi Allahu anhu). He did not wait to be offered to hold the young Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

He stretched out his blessed hands and took Huzoor Mufti-e-Azam Hind (radi Allahu anhu) from Aala Hazrat Imam Ahmed Raza Khan (radi Allahu anhu). For quite some time, he kissed the forehead of Ghausul Waqt, and congratulated Aala Hazrat (radi Allahu anhu). He then said,

"This child is born a Wali. He is very blessed. He will be blessed with long life. This child will do great service to Deen-e-Islam. The servants of Allah will attain immense benefit through him. This child is the Sheikh-ul-Mashaa'ikh (The Grandmaster of Grandmasters)."

After saying this, he placed his fingers in the young Mufti-e-Azam's mouth and initiated him into the spiritual order. He even blessed Huzoor Mufti-e-Azam Hind (radi Allahu anhu) with Khilaafat at the tender age of six months.

Aala Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu)

The father of Huzoor Mufti–e-Azam Hind (radi Allahu anhu) and the Mujadid of the fourteenth century, knew the excellence and greatness that his blessed son was bestowed with. In the month of Rajab 1339, he announced the following, in a gathering of Ulama,

"On the basis of the authority that I have been given by Allah and His Rasool (sallal laahu alaihi wasallam), I

hereby appoint these two (Sadrush Shariah and Huzoor Mufti-e-Azam), not only as Mufti, but on behalf of the Shariah, I appoint them both as Qaazi (Chief Muslim Justice), and their judgement is the same as that of a Qaazi-e-Islam."

Ustaaz-ul-Asaatiza Hazrat Allama Mufti Rahm Ilahi (rahmatullah alaih),

He was one of the persons blessed with the honour of teaching Huzoor Mufti-e-Azam Hind (radi Allahu anhu) as a child. The Sainthood and piety of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was apparent from his early childhood.

Hazrat Allama Mufti Rahm Ilahi (rahmatullah alaih), seeing the foresight and greatness of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) as a child once said the following to Aala Hazrat (radi Allahu anhu):

"I am greatly honoured, that you have appointed me as the teacher of the future Mujadid (Reviver), but I know that the true teaching will be done by you. I already see the amazing signs of Wilaayat and wisdom in him even now."

Huzoor Ahsan-ul-Ulama Hazrat Sayyid Shah Mustafa Haidar Hassan Mian (rahmatullah alaih)

He is one of the Grand Sheikhs of the Silsila Barakaatiya and a personality who had deep love and respect for Huzoor Mufti-e-Azam Hind (radi Allahu anhu)

"I saw the spiritual son and sign of my forefather (Noori Mian), Hazrat Mufti-e-Azam Hind (radi Allahu anhu) in every way possible. I saw him whilst he ate, as he issued decrees, and as a True Successor of his blessed father. I saw him in the eyes of the public and in the privacy of his home.

According to me, in every thing he did, there was piety, knowledge, wisdom and strict adherence of the Sunnah. He was a very great Aabid, Zaahid, Leader and a Mujahid in Deen. In the present era, I have never seen any person more pious and with more knowledge of Islam than him.

His services to revive Islam are clear and evident. There is no doubt, that he is the Mujadid of the fifteenth century."

Qutb-e-Bilgiram, Hazrat Allama Maulana Sayyid Shah Aale Muhammad Suthre Mian (radi Allahu anhu)

He was the successor of Hazrat Meer Sayyid Abdul Waahid Bilgirami (radi Allahu anhu), who is a mighty Sheikh of the Silsila-e-Barkaatiyah, was a great Wali of his time. He was a direct descendant of the Holy Prophet (sallal laahu alaihi wasallam) and a personality whose wilaayat was apparent to all. He says,

"If one reads the illustrious works of our pious predecessors, then the piety and the explanation of the pious servants of Allah that are found in these works are seldom seen in the Ulama of today. On numerous occasions, Huzoor Mufti-e-Azam Hind Maulana Shah Mustafa Raza Khan (radi Allahu anhu) visited Bilgiram Shareef, and I often visited Bareilly Shareef.

Those signs that were found in our predecessors can be found in Huzoor Mufti-e-Azam Hind (radi Allahu anhu). He is a exalted Wali Allah, a unique Jurist and an embodiment of knowledge, wisdom and proper practices. I have as yet not seen anyone that shows respect to the Sayyids, like Huzoor Mufti-e-Azam Hind (radi Allahu anhu)."

Hazrat Suthre Mian (radi Allahu anhu) was once asked concerning the present Mujadid, and he replied by saying,

"There is no doubt in my mind, that it is Huzoor Mufti-e-Azam Hind (radi Allahu anhu) who is the Mujadid of this century."

Khalifa-e-Aala Hazrat, Burhaan-e-Millat, Hazrat Allama

Burhanul Haq Jabalpuri (radi Allahu anhu)

Hazrat Burhaan-e-Millat (radi Allahu anhu), is one of the last Khalifas of Aala Hazrat (radi Allahu anhu). He is a personality who attained great blessings from Sayyidina Aala Hazrat Azeemul Barkat (radi Allahu anhu). He says,

"The Blessed son of Aala Hazrat (radi Allahu anhu), Huzoor Mufti-e-Azam Hind (radi Allahu anhu), is that personality whose every word and every sentence is a law by itself. Huzoor Mufti-e-Azam (radi Allahu anhu) is following in the footsteps of his father, in both his statements, and his actions, and his features and qualities are a replica of Aala Hazrat (radi Allahu anhu)"

Hazrat Mufti Shah Hakeem Hasnain Raza Khan (rahmatullah alaih)

Hazrat Hasnain Raza Khan (rahmatullah alaih), is the son of Ustaz-e-Zaman Hazrat Hassan Raza Khan (rahmatullah alaih), who was the brother of Aala Hazrat Imam Ahmed Raza Khan (radi Allahu anhu). He says,

"I was born six months before Huzoor Mufti-e-Azam Hind (radi Allahu anhu), but He is much greater than I am. And he has been blessed with a very exalted status. The Truth is, that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is Qutbul Irshaad. I am his cousin, and one who live with him in the same house. We both spent our childhood together, but I never saw him waste any time playing (like other children). Take note of this statement

of mine, 'If you take a bright light and search the entire earth, then By Allah, you will never find a Sheikh like Huzoor Mufti-e-Azam Hind (radi Allahu anhu)."

Qutb-e-Madinah Hazrat Sheikh Zia-ud-Deen Madani (radi Allahu anhu)

The personality of Qutb-e-Madinah (radi Allahu anhu) is one that needs not real introduction. He was a loyal devotee and Khalifa of Aala Hazrat (radi Allahu anhu). This is the personality who spent his life in the City of Light, Madinatul Munawwara. He says,

"Huzoor Mufti-e-Azam (radi Allahu anhu) was born in 1310 Hijri and this humble servant of Madinah was born in 1294 Hijri. At this time, I was sixteen years old. In 1313 I was a student at Madrasatul Hadith in Pillibit, and every Thursday, I would accompany Hazrat Muhadith-e-Surti (radi Allahu anhu) when he went to Bareilly Shareef to visit Aala Hazrat (radi Allahu anhu).

During this time, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was three years old, and for two years, from 1313 t0 1315, I went toBareilly Shareef every Thursday. None knows Huzoor Mufti-e-Azam Hind (radi Allahu anhu) like the way I know him.

I saw his childhood, his youth and now I am seeing his old age. During their old age, everyone decides to become more pious and everyone does good deeds in their old age. There is nothing splendid about this. The splendour, is in portraying piety in ones youth, and to

protect ones self from acting against the Shariah in ones youth, since this is the most testing time.

"Ziaa ud-Deen Ahmed announces with great pride, in front of the Gumbad-e-Khazrat (Green Dome of the Prophet sallal laahu alaihi wasallam), in Madinah Paak, that I saw with my very own eyes that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was an embodiment of piety and fear of Allah from childhood. Is there anyone, that can now understand his piety?

Aala Hazrat (radi Allahu anhu) himself was proud of him. He is from head to toe the splitting image of Aala Hazrat (radi Allahu anhu). I may be 16 years older than him, but in status, he is much more elevated than me.

At the age of nine, Aala Hazrat (radi Allahu anhu) said that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is a Wali"

Sadrul Afaadil Allama Naeemud'Deen Muradabadi (rahmatullah alaih)

Hazrat Sadrul Afaadil Allama Naeemud'deen Muradabadi (radi Allahu anhu) is the Khalifa of Aala Hazrat (radi Allahu anhu) and a personality with great knowledge. He is the personality that wrote the commentary Khazaa'inul Irfaan on Kanzul Imaan, the Urdu translation of the Holy Quran by Aala Hazrat Imam Ahmed Raza Khan (radi Allahu anhu).

Taajush Shariah Allama Mufti Muhammad Akhtar Raza Khan Qibla

Huzoor Taajush Shariah, Qaazi ul Quzzat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qadri Azhari Qibla is the grandson of Ghausul Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and his true successor.

"I heard that when anyone asked Sadrul Afaadil concerning his opinion on any religious matter, then he would answer their query, but if they told him that Huzoor Mufti-e-Azam Hind (radi Allahu anhu) said otherwise, then he would immediately stop and say, 'Whatever Huzoor Mufti-e-Azam Hind (radi Allahu anhu) said is proper and true.'"

Raees-e-Orissa Huzoor Mujaahid-e-Millat (radi Allahu anhu)

Sultaanul Munazireen, Sheikhul Aarifeen, Huzoor Mujaahid-e-Millat Maulana Shah Habeebur Rahman Abbasi Razvi (radi Allahu anhu) was a contemporary of Huzoor Mufti-e-Azam Hind (radi Allahu anhu).He says,

"Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is that King of the Auliyah of his era. This faqeer is his humble servant. This is the year 1399 Hijri. All the conditions of a Mujadid are found in its most high form in Huzoor Mufti-e-Azam Hind (radi Allahu anhu). Only one condition is left. The fourteenth century is about to come to an end. If he gains some part of the fifteenth century, then there is no doubt, that he is the true Mujadid of the fifteenth century."

It must be noted, that as per the statement of Huzoor Mujaahid-e-Millat (radi Allahu anhu), Huzoor Mufti-e-Azam Hind (radi Allahu anhu) did attain part of the fifteenth century, as he only passed from this world in 1402 Hijri. According to Huzoor Mujaahid-e-Millat's statement, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is the Mujadid of the fifteenth century.

Sadrul Mudariseen, Ustazul Ulama Hazrat Allama Maulana Naeemullah Khan Razvi Noori Qibla

Hazrat Naeemullah Khan Qibla is the Principal of Madressa Manzar-e-Islam (Bareilly Shareef) and a true Aashiq of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). He would often say,

"Huzoor Mufti-e-Azam Hind (radi Allahu anhu) is that Peer, that, no matter what you wish for, he blesses you with it. He is a Kaamil Sheikh, and those who are his mureeds need not to turn to any other Sheikh, for all that they receive, is through the blessing of Huzoor Mufti-e-Azam Hind (radi Allahu anhu)."

Muhadith-e-Kabeer Allama Zia-ul-Mustafa Qaadri Amjadi Qibla

Muhadith-e-Kabeer whilst discussing Huzoor Mufti-e-Azam Hind (radi Allahu anhu) says,

"During Ramadaan, most of the Darul Ulooms are close. During this time, Faqeer Zia-ul-Mustafa used to go to Bareilly Shareef and take great benefit from attaining

knowledge at the feet of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). I read Ibn Majah Shareef and Abu Dawood Shareef from Huzoor Mufti-e-Azam Hind (radi Allahu anhu) during these Holidays.”

Hazrat Allama Maulana Abdul Hai Naseemul Qadri

Luba Lub he Ma’e Irfaa Se Jaame Mufti-e-Azam
Jisse Peete He Hum Mai Kash Ba Naam-e-Mufti-e-Azam
Huzoor Ahsanul Ulama (alaihir rahma)

Mutaq’qi Bun Kar Dikha’e Is Zamaane Me Ko’ee
Ek Mere Mufti-e-Azam K Taqwa Chor Kar
Huzoor Allama Azhari Mia

It is the Grace of Almighty Allah and the unlimited blessings of His Beloved Rasool (Sall Allaho alaihi wasallam) that even today, there are certain blessed, knowledgeable, wise and pious personlaties in this world through whose fragrance of faith, the an entire domain is blessed fragrant and will continue to be so insha Allah, from which those thirsty to drink from the vast seas of knowledge and Spiritualism are quenching this thirst and will continue to do so.

From amongst such blessed and pious souls, is Ghaus-ul-Waqt, Qutb-e-Aalam Shahzada-e-Aala Hazrat Taajedaar-e-Ahle Sunnat Huzoor Mufti-e-Azam Hind (radi Allahu anhu). There is no doubt that the Huzoor Mufti-e-Azam Hind (radi Allahu anhu) was a great blessing to the entire Ummah. He was blessed with great excellence and beautiful qualities. There was none like him in his era who displayed such Fear for Allah and steadfastness in the Shariat.

He had inherited from his pious forefathers the love of the Holy Prophet (Sall Allaho alaihi wasallam). He was a combination of the both seas of Shariat and Tariqat. His entire life was spent propagating and spreading Deen-e-Mustafa (Sall Allaho alaihi wasallam). His boldness and Exclamation of what was true were his special qualities and his marks of recognition. Piety and obedience to the Shariat was part of his nature and character.

It is for this reason that those who loved him and others as well have nothing but praise for his personality. The knowledgeable scholars regard it a great honour to have the opportunity to pay tribute to such a great and blessed personality as Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

Unka Ka Saaya Ek Tajal'li Unka Naqsh-e-Paa Chiragh
Wo Jidhar Guzre Udhar Hi Roshni Hoti Rahi

Hazrat Maulana Abdul Hamid Palmer Razvi Noori Qibla

Hazrat Maulana Abdul Hamid Razvi Noori is amongst the beloved mureeds of Huzoor Mufti-e-Azam Hind (radi Allahu anhu). He spent his days in Bareilly Shareef in the services of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) until Huzoor Mufti-e-Azam Hind (radi Allahu anhu) passed from this world.

He is a personality that is well loved even today by the family of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) and his services to the Great Master are fresh in the minds of the people of Bareilly Shareef. He says,

"Whoever had seen Huzoor Mufti-e-Azam Hind (radi Allahu anhu) will testify to the fact, that Hazrat was the

Wali of his time, and there is none that could doubt the Wilaayat of Hazrat Mufti-e-Azam Hind (radi Allahu anhu). I lived for many years with Hazrat, and I have learnt of many qualities of a Wali.

To my knowledge, Hazrat possessed all the qualities that are conditions for a Wali. If every one of his qualities has to be described, then volumes will be written. One of his special qualities was that just by looking at him, one would think of Allah. I had never seen Hazrat act contrary to the Shariat-e-Mustafa (sallal laahu alaihi wasallam). He was always steadfast on the Shariah, be it fard, Waajib, Sunnah or Mustahab.

He never left any shortage in fulfilling these. As Hazrat Junaid-e-Baghdadi (radi Allahu anhu) said, 'No person is a Wali unless he is steadfast on Shariah', and this was Hazrat's greatest Karaamat."